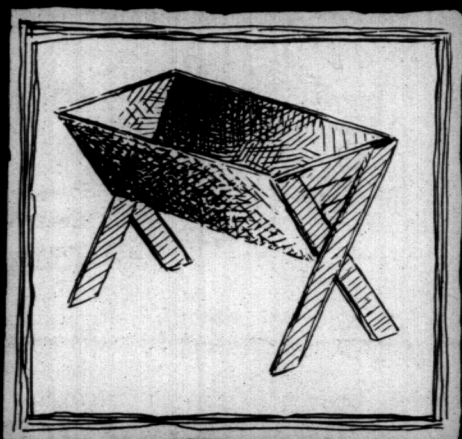


A GIFT WITH ETERNAL SIGNIFICANCE

LOTTIE MOON CHRISTMAS OFFERING



National Goal: \$84 million
Week of Prayer for
Foreign Missions
December 1-8, 1991

Missionaries in France minister a world away

PARIS — When the downtown express train pulls into the suburban station with a rumble and a whoosh, Gary Baldrige climbs aboard, briefcase in hand.

He is headed to central Paris, where he will negotiate with an embassy known to be hostile to the Christian faith. If he can gain entry to the distant land he hopes to visit, he will be able to get one more handhold for the gospel in a place where the name of Jesus is scarcely known, among millions of people who have never heard the good news.

Southern Baptist missionaries Gary and Barbara Baldrige live in France and speak French well, but they're not working full-time to evangelize that country.

Instead, they are targeting a people group thousands of miles away. Unable to live near those people, the Baldridges live in France. From this base, Gary makes frequent trips to visit in the lands where his target group lives and plans projects to increase ministry to them.

The Baldridges' target group is large enough to match the population of Texas, yet has only about 185 known Christians among them.

Non-residential missionaries have been given the task of reaching out to these people groups who are, in effect,

the "final frontier" in Christian missions on our planet.

It was that "frontier" challenge that sparked a response in the Baldridges. As a church planter in eastern Zambia, Gary spent days driving a truck from village to village for outreach. He worked with about 70 national Baptist preachers and saw the 25 Baptist churches in his area increase to 72 in just two and a half years.

"But they didn't need me," Baldrige said. "Even though they could hardly read, they had Jesus in their hearts, they had God and, they had the Holy Spirit. They could preach on the spur of the minute on any subject."

Transferring to Reunion, an island in the Indian Ocean, the Baldridges sought a place where they would be needed more. But again they found other Christian groups had developed a good network of churches.

When the Foreign Mission Board launched the non-residential missionary program in the late 1980s, it was the idea of truly going to the uttermost part of the world — in terms of both geography and Christian need — that attracted the Baldridges.

During the past two years, Gary and Barbara have settled into a very different type of work than they had known previously. Like most non-

residential missionaries, they had begun studying the two key languages spoken by their people group, using the help of a tutor from the target area who has settled in Paris.

Gary spends 20 to 30% of his time, nine to 10 days a month, traveling. About half of his on-the-road time is spent in long-distance travel to the region where his people group lives. The other half takes him across Europe to network with other Great Commission Christian groups in ministries related to the group.

He also visits members of the people group who have left their homeland; often through these he can reach back into the homeland with the help of media ministries and other techniques. Almost half of Gary's work budget, excluding rent, is used for travel.

Barbara has shifted from the church ministries she shared in Africa to being the home-base operator and supporter for Gary, along with being mother of three school-age children. Lydia, 11; Erin, 10; and Micah, 8, are enrolled in the French school a five-minute walk from their apartment building. The children have both American friends and French friends; they are bilingual and bi-cultural.

The family is active in a nearby

Baptist church, where Barbara has been involved in teacher training. But clearly the Baldridges are focused on a people group half a world away.

Gary spends much of his time studying the group, gathering data on population, location, culture, and the like. During the first year in Paris, he averaged writing 100 to 200 letters each month to a wide range of Christian groups, trying to gain an understanding of which groups might be doing what with his people group. He also constantly presents the case for ministering to the people group and explores with Christian workers the possibility of this opening an innovative ministry to that restricted area.

"One of the beautiful things about this kind of work is that we're encouraging many different Christian groups to give and support work with these people through their own channels in different parts of the world," said Gary.

Cultivating prayer support groups among churches in the United States through newsletters and other means has helped marshal prayer support for the group, the Baldridges said. They also hope to have prayer supporters in almost every time zone around the world, Gary said, "so that, as intercessors wake each morning to

pray, a continual chain will eventually develop — round the clock and round the world."

Despite their seeming remoteness from their people group, the Baldridges say they have felt they are engaged in outright spiritual warfare as they work with their people group. "The region of the world we're focusing on is under the domain of Satan, the prince of darkness. Whole regions of the world seem to be under domination of one of Satan's lieutenants, it seems," he said.

"More than ever I find the key will be prayer and is prayer and has been prayer," he said. In one five-month period, the Baldridges saw five different couples from different parts of the world commit to full-time Christian ministry in regard to their people group — results that left them rejoicing.

As prayer has multiplied, so have the stories of victories. Some in their people group — who have never heard Jesus called Savior — have begun to seek information on him after "happening" to see a piece of Christian literature or after experiencing a dream or vision. "Immediately the truth shines through to them. It's just the power of prayer. It's the most powerful weapon we have," said Barbara. (See photo on page 7.) Creswell writes for FMB.

The Baptist Record

Thursday, November 28, 1991

Published Since 1877

Missionary to Thailand gets 1,015 promises of prayer

Missionary Bob Stewart (Thailand) received a letter one day informing him that he had been selected to be featured in the June 1991 issue of the WMU, SBC mission magazines. He knew, on receipt of that letter that he was going to get a lot of additional prayer support on his birthday.

He decided he would answer all letters received with an informative form letter, telling something about his work and his family. It never occurred to him how many greetings he would receive.

Although his birthday was June 28, cards and letters began to arrive early in the month. Greetings came through June, July, and August, and in September he was still getting mail. Even in early October he received two "Good Wishes for a Happy Birthday!"

Not only were the cards and letters wishing him a Happy Birthday; they would tell him that the senders were praying for him. Many said they were praying for him for a month.

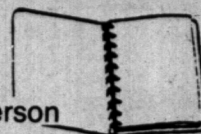
He kept going back to the print shop for more copies of the letter, and back to the post office for more stamps. When the final count was made in mid-October there were greetings and promises of prayer from 1,015 people!

"Those prayers came at a good time as I was pulling my work together to be away for a month," said Stewart. "Preparations for Leadership Schools went well. Everything settled into place and things went smoothly. I fully believe it was due to the extra prayer support I was receiving. I am very grateful to all who prayed for me during that time."

SOUTHERN BAPTIST CONVENTION
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

EDITOR'S NOTEBOOK

Guy Henderson



The shattering experience of being unemployed

In the Depression days there were many "tramps" on the road, and we had our share. Mama would seldom turn one away, however; she would always ask him to work a little. Cut the grass, split some wood, rake a few leaves, then he had earned his bread. It made Mama and the tramp feel better.

Unemployment can strip one of dignity, and erode self-confidence. "It's like a wake out there," was the comment of a personnel manager. He had a few job openings and four times the number showed up. They had to go home; face the wife and children, and say, "I didn't get it."

The TGIF (Thank God It's Friday) slogan was meaningful for a season, but a bumper sticker had TGIM on it: "Thank God It's Monday, and I've got a job" was the subtitle. Indeed this should be numbered with our blessings this Thanksgiving.

Work is a sacred thing and comes from the plan of God for his children. It gives purpose and meaning to life.

Even in the Garden of Eden the occupants were to "dress it and keep it." Occupations are biblically recorded and often a man was known by his work. Abraham and Jacob were ranchers. Amos was a dresser of sycamore trees, Simon was a tanner. Jesus called fishermen and tax collectors. Paul played havoc with the Thessalonian welfare system when he said, "If any would not work, neither should he eat" (II Thes. 3:10). Dr. D. M. Nelson told our graduating class, "Don't sit around waiting for something to turn up. Go out and turn up something."

Laziness and idleness are condemned in the Bible. Solomon must have headed up the unemployment bureau for a season. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing" (Prov. 20:4).

However, what do you do when you've tried hard and are unable to find work? What can be said when the plant closes and the pink slip appears

in the envelope? In Mississippi, unemployment ranges from 4% in some counties to 20% in others. "Why stand ye idle all the day?" is the question. We hear, "Because no man hath hired us." It's no fun standing around in the marketplace. A Newsweek poll reports that 82% of Americans still believe we are in recession. Economists deny this fact, but then, they are employed.

Treat your work or job with respect. Whatever you do, in word or deed, do with all your might. Be the best you can be, remembering it is the Lord thy God who giveth thee power to get wealth. How good it is to see churches involved in assisting people, especially their own membership, when they are unable to find work. This is a real ministry of concern. Perhaps Solomon noted another fact while directing the unemployment line: "He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28:27).

Surgeon General seeks ban on alcohol ads aimed at teenagers

By Tom Strode

WASHINGTON (BP) — The Bush administration has not pressured Surgeon General Antonia Novello to soften her campaign against youth-oriented alcohol advertising, she said after a recent congressional hearing.

In a news conference Nov. 4, Novello called for the elimination of "irresponsible ads" appealing to youth but asked the alcohol industry to pull them voluntarily. Fourteen executives from the alcohol industry had agreed to meet with her Dec. 11, Novello said. Her request for voluntary compliance by the industry was insufficient, some opponents of the ads said. They also criticized the White House.

Her recent reports and recommendations on youth drinking have produced a "flood of calls and letters" from the administration, Congress, the alcohol industry, and parents in support of her efforts, Novello said.

In the hearing, Novello told the House of Representatives Select Committee on Children, Youth, and Families, "We are losing the war on underage drinking because we are allowing mixed messages to go on and on."

Although persons under 21 are being warned of the serious health risks in drinking alcohol, Novello said, such

a message "directly conflicts with the enticing drum beat of ads that say, 'Drink me, and you will be cool. Drink me, and you will be glamorous, or drink me, and you will have fun.'"

Her research showed high school seniors reported they took their first drink at a party while seventh graders said they first drank alcohol at home, Novello said.

— A minimum of 8 million teenagers drink alcohol every week and nearly half a million go on weekly binges, which is five drinks in a row (The average binge-drinker is 16, white, male, and in the 10th grade, she said.);

— Junior and senior high students drink 35% of all wine coolers sold annually in the country (31 million gallons) and 1.1 billion cans of beer;

— Two of three teenagers cannot discern alcoholic from non-alcoholic beverages because of their similarity on store shelves;

— More than 5.5 million teenagers do not know the minimum legal age for buying alcohol;

— The federal 21-year-old minimum drinking law generally is a myth because of loopholes and lax enforcement;

— Two-thirds of teenagers who drink can walk into a store and buy alcohol;

— Alcohol advertising, which has no effective regulations or standards, uses glamorous lifestyles, sex, sports figures, and risky activities to appeal to youth.

"We continue to be pleased with the surgeon general's efforts to bring public attention to bear on misleading alcohol advertising directed at youth," said James A. Smith, director of government relations for the Southern Baptist Christian Life Commission. "However, we do not share Novello's optimism that the industry will voluntarily stop promoting its product to one of its most profitable markets."

The CLC is in a coalition supporting the warning-messages legislation, The Alcoholic Beverage Advertisement Act (S. 664) and The Sensible Advertising and Family Education Act (H.R. 1443).

Strode is director, media & news information, Washington office, CLC.

1875 — The First Baptist Church of Biloxi was organized. This is the oldest permanent Baptist church on the Gulf Coast.

"SINCE I GAVE ALL MY MONEY TO THE LOTTIE MOON OFFERING, THERE ARE SO MANY TOYS I DON'T NEED ANY MORE!"



Ministry for truckers and travelers

The highway can be a lonely place. It helps to have a pleasant stop now and then. The Jackson County Baptist Association is seeking to provide a rest haven for truckers and others on a busy interstate highway.

There will be free tourist information, telephones, rest rooms, showers, postal service, table games, TV room, reading materials, even free sandwiches for the traveler. In addition to this the workers will strive to influence visitors positively for Christ through daily devotions, Sunday ser-

vices, personal witnessing, and free Christian tapes. When in full operation they expect up to 11,000 visitors each year.

W. R. Storie Jr., director of ministries for the association, said the place is at I-10 Exit 69 South and next to JJ's Truck Stop. The opening date will be Dec. 15 and the dedication service will be Jan. 5, 1992 at 2:30 p.m. The area is the largest truck stop along the Mississippi Gulf Coast. Ernest Sadler is the director of missions for the association.

Hi-tech shifts church focus

LOUISVILLE, Ky. (BP) — Electronic communications technology is challenging the church to find ways to spread its message in a "post-literate age," a theology professor told a Southern Baptist religion and the arts conference.

Changes in communications technology historically have changed how people sort and categorize information, said Tom Boomershine, professor of theology at United Theological Seminary in Dayton, Ohio. He termed such changes "paradigm shifts."

The development of literacy, the invention of the printing press, and the emergence of silent reading all have caused paradigm shifts in the church, said Boomershine at Southern Seminary's second National Conference on Religion and the Arts. Most of these developments occupy a place of "unrecognized centrality" in church history, he noted.

Boomershine described the present paradigm shift as the most significant "since the formation of the church and

the development of writing."

"In this age, it is now possible to communicate all around the world instantly orally, via electronic communications technology," he said. Therefore, he added, the church must develop "a new paradigm for the communication of the gospel in the electronic communication of the global village."

New paradigms, he said, always demand a re-examination of sources, forms, and styles of communication. The present post-literate age beckons Christianity to reclaim its roots as a storytelling religion, Boomershine stressed. "The primary form for the communication of God in Israel and Jesus Christ was storytelling. The clearest evidence of storytelling is the character of the Old and New Testaments. Over half of both Testaments is narratives."

Storytelling is the "primal art form" of Christianity, he said. "It is the most important source out of which our tradition has come."

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OTHER CONVENTIONS

GREENVILLE, S.C. (BP) — Messengers to the 171st annual session of the **SOUTH CAROLINA BAPTIST CONVENTION** voted to take Furman University to court, elected a new executive secretary-treasurer and convention president, and approved a record budget during its two-day meeting Nov. 12-13.

Not every issue was so divisive during the two-day meeting. B. Carlisle Driggers was unanimously elected executive secretary-treasurer.

A Hartsville native, Driggers currently is executive assistant to Ray P. Rust, the man he will succeed March 1, 1992. The executive secretary-treasurer is the general board's chief administrative officer over a 100-member staff located in Columbia. He also provides general leadership for the convention.

SALEM, Va. (BP) — Allocation of funds for two controversial seminaries and proposed changes in the criteria for church messenger representation topped the agenda at Virginia Baptists' annual meeting Nov. 12-13.

During their two day-meeting, messengers to the **BAPTIST GENERAL ASSOCIATION OF VIRGINIA** adopted a \$16.3 million budget for 1992 that includes \$25,000 for the Baptist Theological Seminary at Richmond and the possibility of \$100,000 for the Baptist Theological Seminary at Ruschlikon, Switzerland.

W. Jerry Holcomb, pastor of King's Grant Church in Virginia Beach, was elected BGAV president with 66% of the vote. Holcomb, who received support from moderate leaders in the state, defeated Howard Baldwin of Richmond, a vocational evangelist who was publicly endorsed by more conservative Virginia Baptists.

WACO, Texas (BP) — By a 59% margin, Texas Baptist messengers endorsed a relationship proposal that had been drafted by **BAPTIST GENERAL CONVENTION OF TEXAS** officers and approved by both the convention's executive board and Baylor's governing board.

Under the relationship agreement — approved 5,745 to 3,992 by messengers — 25% of Baylor's governing board will be elected directly by the BGCT, and Baylor will name the remaining 75%, giving consideration to suggestions from the convention.

The agreement also makes virtually nonamendable charter provisions requiring all regents to be Baptist, stipulating the school be operated according to Baptist and Christian ideals, and assuring the university's assets be transferred to the BGCT if Baylor were dissolved and liquidated.

Messengers elected Dick Maples, First Church, Bryan, by a 57% margin. He was nominated by Brian Harbour, pastor of First Church of Richardson, who cited Maples' long record of service on Texas Baptist boards and committees.

NIAGARA FALLS, N.Y. (BP) — The 22nd annual session of the **BAPTIST CONVENTION OF NEW YORK**, meeting Nov. 7-8, recognized the first Southern Baptist church in the Northeast United States, elected officers, adopted the 1992 Cooperative Program budget, recognized Emmanuel McCall, and approved a resolution appealing the Foreign Mission Board action relating to the Baptist Seminary in Ruschlikon, Switzerland.

ASHEVILLE, N.C. (BP) — Messengers to the 161st annual meeting of the **BAPTIST STATE CONVENTION OF NORTH CAROLINA** meeting in Asheville for the 12th time in the past 92 years, elected a full slate of moderates to the top convention offices, voted to send \$30,000 to the Baptist Seminary in Ruschlikon immediately from funds in a mission reserve account while calling upon the SBC Foreign Mission Board to rescind its action on defunding the Switzerland-based school which trains church leaders for Europe, Africa, and the Orient.

Messengers strongly approved a motion which "respectfully requested" the SBC Foreign Mission Board to rescind its defunding action for the Baptist Seminary in Ruschlikon. A resolution called the action "insensitive and destructive." In the same session, \$30,000 was approved for the seminary immediately from a missions reserve fund. The money is to be sent directly to the seminary, by-passing the FMB offices in Richmond.

In other actions, the messengers approved a budget for 1992 of \$28.8 million, up only \$300,000 from the 1991 amount. The Cooperative Program receipts are divided about 65% to the state convention and 35% to the Southern Baptist Convention, down 0.17% from last year.

PHOENIX, Ariz. (BP) — **ARIZONA SOUTHERN BAPTISTS** took only one ballot vote and elected all four officers by acclamation. Dennis Adams, pastor of North Phoenix Church West, was elected to a second one-year term as president.

Messengers unanimously adopted a \$3.883 million convention operating budget for 1992 that eliminates five staff positions and increases the Cooperative Program percentage allocated for world missions by 1%, to 18%.

FLOYDS KNOB, Ind. (BP) — The 33rd annual meeting of the **STATE CONVENTION OF BAPTISTS IN INDIANA** met at First Southern Baptist Church of Floyds Knob, installing Charles W. Sullivan, former pastor of First Church of Lenoir City, Tenn., as executive director. Sullivan, who began work in August, expressed appreciation for the opportunity to be "God's man in Indiana."

A resolution reaffirming cooperation in missions through the Cooperative Program also resolved not to receive any direct financial support from Baptist Cooperative Missions or other missions agencies "in competition with the Cooperative Program."

ALAMOSA, Colo. (BP) — **COLORADO BAPTISTS**, meeting in Alamosa Nov. 12-14, approved a \$1.2 million Cooperative Program budget and heard the convention had completed payment on a troubling bond indebtedness.

A \$3.5 million loss in the convention's Foundation and church loan division in 1984 had strapped the convention financially. The announcement of the \$40,300 payoff, which originally included 25-30 bond holders, was especially gratifying in light of the convention's financial problems in the '80s, several speakers told the 270 messengers.

(See **OTHER CONVENTIONS** on page 4)

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 28, 1991

Published Since 1877

Grass-roots protest mounts against Ruschlikon defunding

By Trennis Henderson

(ABP) — Words like "flood" and "avalanche" are being used to describe the volume of protests aimed at the Oct. 9 decision by trustees of the Foreign Mission Board to defund the Baptist Seminary in Ruschlikon, Switzerland.

Some of the protests were predictable: from the Swiss seminary, which receives 38% of its funding from the FMB; from European Baptists, who depend on the international seminary to train leaders for churches throughout Europe; and from Southern Seminary, which employs the controversial professor whose "liberal" views were the target of the trustees ire.

But the vociferous response from grass-roots Baptists in the States has surprised leaders at the Foreign Mission Board and Woman's Missionary Union, the auxiliary that helps raise about half of the FMB's financial support.

Southern Baptists who two months ago had never heard of the tiny Swiss town of Ruschlikon have rallied around the seminary with surprising zeal.

The reason, mission leaders suggest, is the unswerving commitment of Southern Baptists to foreign missions and the perceived threat to missions presented by the Ruschlikon decision.

Protests from both sides of the Atlantic have prompted a Dec. 5-6 meeting of leaders from Europe, the Ruschlikon seminary, an FMB trustee committee, and the FMB staff to "bring about a resolution" in the conflict.

Meanwhile, the reactions continue to pour in.

— As of Nov. 21, the Foreign Mission Board had received 250 letters in response to the trustees' defunding

decision, according to agency officials. The vast majority of letters were opposed to the decision, with only about 15 registering agreement. Telephone lines at the board's Richmond, Va., headquarters also have brought reactions from Southern Baptists, but those calls are not tabulated.

"I've been surprised at the volume of the response, which overwhelming-

(See **GRASS-ROOTS** on page 10)

Draper says Sunday School Board is for all Southern Baptists

By Chip Alford

NASHVILLE (BP) — The president of the Baptist Sunday School Board said he is committed to being the "best public relations person" he can be to let Southern Baptists know the institution is committed to meeting the publishing needs of all Southern Baptists.

The best way the board can serve all Southern Baptists is by producing the highest quality of Bible-based materials and providing the best services, James T. Draper Jr. told state convention church administration leaders at their annual planning meetings Nov. 21 in Nashville.

"I don't think the Sunday School Board is so firmly attached or identified with one element of the Southern Baptist Convention that we cannot serve everybody," said Draper.

While Draper has made no secret of his support for the conservative resurgence in the SBC, he said he has worked hard during his first three months as president of the board to make others aware he knows "how to work with people who don't have the same view (as I do)."

"I am not someone who feels that

(See **DRAPER** on page 5)

Grenada's Providence Cemetery gains national recognition

The Department of the Interior National Park Service recently notified the Mississippi Department of Archives and History that Providence Cemetery, east of Grenada near Providence Baptist Church, would be listed on the National Register of Historic Places because of its importance to the first settlers of Grenada County.

Dating from the earliest period of settlement, it contains some of the oldest graves in northern Mississippi. The cemetery has been in continual use since 1840, though there is evidence that the church had its beginnings in the 1830s.

It has been reported that before the Civil War a slave who could neither read nor write fashioned tombstones from native stone in a tongue-and-groove manner, and etched designs and copied lettering on the slabs. Among other unique unmarked graves are simple mounds of native stone placed to simulate tablestone monuments.

Present pastor of Providence Church is J. C. Hall. Persons who took part in the research, documentation, and writing of the history and significance of the cemetery were Mr. and Mrs. Kenneth Tribble, Bill Worsham, Marshall Worsham, Berlon Worsham, Mr. and Mrs. Winford Worsham (all of Grenada); Estelle Worsham Harrison and Margaret Miller of Memphis, Tenn.; and Brenda Raubach of the staff of the Mississippi Department of Archives and History.

The cemetery has been maintained by church members. The cemetery committee now includes Winford Worsham, Bertha Blakely, Anna White, Robert Carpenter, and Patrick Terry.





Don McGregor, Baptist Record's editor emeritus, left, was awarded a resolution passed by the Executive Committee of the Southern Baptist Convention in appreciation of his service as editor of the state's newspaper. Making the presentation was Herb Hollinger, director of the Baptist Press news service, on behalf of the Executive Committee. The presentation took place during the Tuesday evening session of the Mississippi Baptist Convention.

Baptists in South Carolina will take Furman to court

(ABP) — While Texas Baptists resolved their dispute over control of Baylor University Nov. 11 — at least for the time being — Baptists in South Carolina voted Nov. 12 to take Furman University to court rather than ease their grip on the school.

Texas Baptists approved a compromise between Baylor trustees and state leaders that purports to give the 12,000-student school almost full autonomy over the election of its trustees while preserving the school's Baptist character.

But South Carolina Baptists found no such liking for a similar plan for Furman. Messengers ignored a compromise developed by Furman and state Baptist leaders, choosing instead to seek a legal reversal of Furman's decision to elect its own trustees.

Both battles were bitterly fought and narrowly won.

A substitute motion in Texas that would have authorized a lawsuit against Baylor was defeated 44% to 56%. In South Carolina the motion to sue Furman won by less than a percentage point — 50.5% to 49.5% — or 38 votes out of 3,984 cast.

The South Carolina decision sparked dire predictions about the future for Furman and the state's Baptists.

"The relationship has been destroyed," said Robert Shrump of Rock Hill, who chaired the committee that negotiated the compromise. "There is no turning back of the clock. This effectively destroys forever the relationship South Carolina Baptists had with Furman. There is no trust anymore."

Furman President John E. Johns said he was "devastated" by the action. "I never dreamed that the South Carolina Baptist Convention would vote to take Furman University to court after our attempt to compromise," he said.

Messengers in Texas were deeply divided over whether the new relationship with Baylor will guarantee the university will continue to operate free of "fundamentalist" control or send the school down the "well-worn road" of institutional secularization.

The agreement "will guarantee the secularization of Baylor University," charged Joel Gregory, pastor of First Church of Dallas, who led an ad hoc group of the state's most prominent fundamental-conservative pastors in opposing the agreement.

But Baylor President Herbert Reynolds said more autonomy is necessary to defend the school against a threatened takeover by "fundamentalists." He promised to keep Baylor true to its Baptist roots.



Chaplains pictured at the convention, left to right, are Randy Rich, Vicksburg Fire Department; Mel Wilson, Veterans Administration Hospital, Jackson; and Bernard Nail, Mississippi State Hospital. This is the 50th anniversary of the Chaplains Commission of Southern Baptist Convention, 1941-91.

Causey prods convention to do five things

By Guy Henderson

As part of a message to the convention, Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, challenged the convention to do five things:

1. Quit talking about people and talk about issues. Deal with the principle, not the person.

2. Pray daily. Ours is a spiritual work. We deceive ourselves if we think the flesh can accomplish God's purpose.

3. Proclaim the Word. We are to preach and teach the message without ceasing. All of it may not be perfectly understood, "Now we can see through a glass darkly," but God's face will come shining through.

4. Practice personal evangelism. We are to be his witnesses in our Jerusalem, and we are just playing games if we are not concerned with personal sharing of the gospel.

5. Practice the presence of God in all things. We have the promise of his presence with us. Let us seek his presence early and seek him in all activities.

Causey closed the message by telling of a one-armed child. One day the child's teacher said, "Let's put our hands together and say, 'Here's the church, and here's the steeple, open the doors and see all the people.'"

Immediately a fellow student realized the plight of the child with only one arm. The compassionate child reached out her hand and said to the other, "Come on, we'll put our hands together and make the church."

Building staff meets DOMs in lakeside retreat

Directors of missions and staff members of the Baptist Building met at Louisville's Lake Tiak-O'Khata, Nov. 18-20, for a retreat. Glen Williams, McComb, and Don Wilson of Jackson were the convenors for the first session.

A priority concern was voiced at each session and then small groups met for prayer. The concerns were: 1) to provide an authentic witness for Christ to every person in my community, my county, my state, and the world. 2) Provide a Bible study group for every Mississippian in his or her context — geographic, cultural, economic, or age group. 3) Equip every member to discover, develop, and commit his or her spiritual gifts for service in the church's mission of ministering to the spiritual and human needs of its community and the world.

Bill Baker, First, Clinton, was the Bible study leader for the meeting. Charles and Indy Whitten shared the prayer ministries in our state; and Charles Gordon, Ackerman, Ashley McCaleb, WMU Dept.; Lynn Mackey, Waynesboro, and Bill Causey, Jackson, brought the devotional messages. There were 61 mission directors and staff members present.

1863 — The Soldiers' Bible and Missionary Association was organized to cooperate with the churches in furnishing missionaries and religious literature to the Confederate army.

1866 — The State Convention assembled at the First Baptist Church in Jackson and was called to order by Daniel Perrin Bestor, president.

OTHER CONVENTIONS

From page 3

BEL AIR, Md. (BP) — Maryland/Delaware Baptists did a turnabout on issues which had divided moderates and conservatives in previous conventions at their 1991 annual meeting. Messengers to the BAPTIST CONVENTION OF MARYLAND/DELAWARE, meeting Nov. 11-13 at Oak Grove Church in Bel Air, adopted a resolution affirming the Baptist Faith and Message statement and discontinued funding for the Baptist Joint Committee on Public Affairs.

PENSACOLA, Fla. (BP) — Messengers to the 130th annual session of the FLORIDA BAPTIST STATE CONVENTION turned back an effort to defund Stetson University and refused to give up the Tuesday morning session for an additional Pastors' Conference session.

Ed Johnson, pastor of First Church of Ocala, was elected president of the convention for 1992. Jerry Weaver, pastor of a Panama City Beach church was elected first vice president, and Orlando layman Wes Stoores was elected second vice president.

Messengers approved a \$24,889,731 Cooperative Program budget goal, which includes a \$957,297 in anticipated additional income.

MACON, Ga. (BP) — Turning back a conservative challenge to his presidency, Atlanta pastor J. Truett Gannon won election to a second term as president of the GEORGIA BAPTIST CONVENTION. But his victory was followed by the election of four vice-presidents, all identified with the conservative movement in the Southern Baptist Convention.

The presidential election was the central focus of the three-day meeting. Both moderates and conservatives had organized to produce the massive turnout for the Tuesday afternoon session. Leaders in both camps predicted a record attendance for the 1992 convention session in Macon. After serving two terms, Gannon will be ineligible for re-election.

Messengers also turned back a proposed by-law change which would have required the GBC nominating committee to accept the primary choice of local associations for their representative on the executive committee, or else give notice and explanation to the association at least 30 days prior to the convention. The proposal was brought to the floor by Larry W. Williams, pastor of Powell Church in Harlem.

In the convention's closing business session John Wyatt of First Church of Conyers moved the convention go on record urging the trustees of the Foreign Mission Board to reconsider their action on Ruschlikon Seminary. Without debate, the motion passed on a hand vote.

CLINTON, Md. (BP) — The DISTRICT OF COLUMBIA BAPTIST CONVENTION in their 115th annual session heard reports of the election of a new executive and new editor, elected a new slate of officers, and overwhelmingly approved a motion calling for restoration of SBC funding for the Baptist Theological Seminary in Ruschlikon, Switzerland.

Mississippian Jere Allen, director of the metropolitan missions department of the Home Mission Board, is to be the new executive director/minister of the convention, and Victor Tupitza, recently retired editor of the Baptist Joint Committee's magazine, *Report from the Capital*, has been named editor of the *Capital Baptist*. Both Allen and Tupitza begin these posts Jan. 1. James A. Langley, who has been the executive director for 21 years and editor of *Capital Baptist* for 18 years, has announced his retirement effective Dec. 31.

CASPER, Wyo. (BP) — WYOMING BAPTISTS recognized seven years of service by retiring director of education William E. Hardy at their annual meeting Nov. 13-14 in at College Heights Church in Casper.

Hardy is retiring from the convention, but will be moving to Mississippi to coordinate the partnership between the Mississippi Baptist Convention and Zimbabwe.

LEXINGTON, Ky. (BP) — The budget went down, the Baptist Joint Committee came back, and the Cooperative Program remained intact as KENTUCKY BAPTISTS made decisions about their money last week.

Despite a decrease in available funds, messengers voted 331-195 to place the Baptist Joint Committee on Public Affairs in the state convention's unified budget.

Messengers voted 418-97 to approve a resolution calling upon trustees of the Southern Baptist Foreign Mission Board to reconsider their action taken in October to defund the Baptist Theological Seminary in Ruschlikon, Switzerland, and to "find a more amicable solution to the issue."

Four of the convention's five officers were elected without opposition. President Glenn Mollette, First Vice President Floyd Price, Secretary Wilma Simmons, and Assistant Secretary Joe Priest Williams all gained office by acclamation.

LAFAYETTE, La. (BP) — A record 2,101 LOUISIANA BAPTIST CONVENTION messengers gathered for the 144th annual convention session in Lafayette, La., Nov. 11-12. Messengers elected a new state president by a narrow margin, increased their support of Southern Baptist Convention causes with approval of a budget amendment, and approved a resolution decrying the recent defunding of Ruschlikon Baptist Theological Seminary in Switzerland. They also approved a charter change for the only LBC supported college in the state and entered a covenant agreement with their official newsjournal.

Roger Freeman, pastor at First Church of New Orleans, was elected LBC president in a runoff election by a margin of 35 votes against Robert Anderson, pastor of Parkview Church in Baton Rouge. Freeman succeeds two-term LBC President Fred Lowery, who is pastor at First Church of Bossier City and former SBC second vice president.

During consideration of convention resolutions, messengers joined the chorus of protests about the Foreign Mission Board's recent defunding of Ruschlikon seminary. They opposed the defunding action as "a serious breach of trust" and urged the missions board to reinstate 1992 funds to the seminary. During a lengthy afternoon business session, messengers agreed to enter into an unprecedented covenant relationship with the state convention newspaper, the *Louisiana Baptist Message*.

Through the covenant, messengers affirmed their support and protection of a "free flow of news and information" through their official newsjournal. It appears to be the first agreement of its kind between a state convention and denominational newspaper.



George Smith, left, and Yakov "Jake" Roudkovski took part in the program schedule of the convention at First Church, Jackson, by reading John 14:15-21 alternately in English and Russian. Jake is citizen of the Soviet Union, grandson of a Baptist preacher, and ministerial student at Blue Mountain College. Smith is pastor of Ecru Church, Ecru.

State meets give BJC good news

WASHINGTON (ABP) — For the Baptist Joint Committee, there was more good news than bad coming out of recent state Baptist conventions, according to Executive Director James Dunn.

Baptists in Texas, Virginia, Kentucky, and New England voted to send money directly to the Baptist Joint Committee in 1992, while Baptists in Missouri and the two-state convention of Maryland-Delaware deleted funds earmarked for the BJC in their budgets.

Funding of the Baptist Joint Committee has been a hot topic among Southern Baptists, particularly since messengers to the Southern Baptist Convention eliminated the last \$50,000 in SBC support from the controversial agency, which lobbies in Washington on religious-liberty issues.

Dunn said he was pleased with recent state actions that will help his agency recoup some of the lost SBC funding, which once was more than \$400,000 a year. "We did well in every state except Missouri and Maryland," he said.

Direct contributions from organizations, churches, and individuals in Missouri and Maryland will compensate for defeats there, he added. "In the long run we'll be better off in both those cases," he said.

In Texas, \$63,000 earmarked for the BJC was approved as part of the state convention's budget.

In Virginia, a \$76,000 BJC allocation in the budget went unchallenged.

In Kentucky, messengers voted 331-195 to include the Baptist Joint Committee as a line item in the convention's budget for the first time.

Dunn estimated the budget formula will provide his agency \$20,000 in 1992.

In New England, the multistate Baptist convention voted to send \$200 to the BJC after an amendment to delete the allocation from the \$1.2 million budget was defeated 53-36.

In Missouri, however, messengers voted 890-700 to delete a \$15,000 allocation for the BJC from the proposed budget. Last year they defeated a budget amendment that would have added a \$15,000 allocation.

The day after this year's vote, however, members of the moderate-conservative Cooperative Baptist Fellowship of Missouri pledged \$16,070 to replace the rejected funds.

In Maryland-Delaware, messengers voted 210-169 to cut a \$3,600 line item for the BJC. The allocation would have matched the two-state convention's contribution to the BJC in 1991.

In Ohio, messengers voted down an amendment to the budget that would have sent \$3,000 to the BJC. Only 13 messengers of the 600-plus registered voted in favor of the amendment.

The only bald man mentioned in the Bible is Elisha (2 Kings 2:23).

DRAPER

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you have to agree with me to have fellowship," he said.

Draper also told the state leaders the biggest problem he has with the board's Church Administration Department is its name.

"It doesn't adequately describe everything that you do," he explained.

"You are involved in so many things (besides administration)."

When asked if he had considered changing the Sunday School Board's name for the same reason, he said he had. However, he added, "I don't have the same enthusiasm for it."

Alford writes for BSSB.



Gladys Watson has been working in the kitchen at First Church, Jackson, since March, 1967. She makes between 1,200 and 1,300 rolls on Wednesdays, 600 on Tuesdays for Men's Bible Study, plus making rolls during the week for other meetings. She also makes about 12 pound cakes at one time. Her cinnamon rolls served during the convention are the best in town. She has been a member of Rosemont Missionary Baptist Church in Jackson for 32 years. She has 5 sons and 2 grandsons. Gladys says, "I love being happy." (Photo by Larrimore)

Sinful sex is never safe

By Ebbie C. Smith

Recent events have focused world attention on the scourge of AIDS and the idea of "safe sex."

I am not unmindful of the intense suffering caused by the modern-day plague called AIDS. I can feel the rage, the terror, the despair, the unbelief of those infected and those who love them.

But the recent revelations have produced two giant misconceptions. The first relates to the idea that some devices (condoms, for example) can actually make sex safe. Such devices might make sex physically safer but certainly not safe.

The more serious misconception declares that sex, even if consummated outside the will of God, can be made acceptable if it can be made physically "safe." Sinful sex is never safe. Even if sinful sex could be rendered physically safe it brings with it the tragedy of all sin.

Certain absolute values exist in God's created world. God made the world in such a way that practices outside his way bring consequences outside his plan for humankind. The divine plan for men and women remains sexual intercourse only between a husband and his wife and between a wife and her husband (Gen. 2:24). There is no such thing as "casual sex" (1 Cor. 6:12-20).

In biblical teachings, sexual intercourse should be experienced only between spouses. The primary purpose of sexual bonding is the binding of wife and husband into the "one flesh" union, enhancing that union through the expression of love, joy and servanthood, and the provision of children. Sex outside loving marriage always falls short of God's plan and constitutes sin.

God's best for humans does not tolerate sinful sex. We aim at achieving God's best, not simply avoiding sin's worst. Let us not suggest that sinful sex if rendered "safe" is good for humans. Let us teach God's unquestioned purity rather than the world's uncertain "safety." Let us never suggest that should physical, health related factors be nullified, that any practice of sex outside of marriage is permissible.

God's plan for sexual relationship is clear. This plan builds up, ennobles, improves, blesses. Sinful sex tears down, depraves, destroys.

Is there a real choice? God's plan for sexual conduct remains the one and only proper, safe, and acceptable expression of sexuality.

Ebbie C. Smith is professor of Christian ethics at Southwestern Seminary.



Looking over *The Baptist Record* at the convention are Bobby Parish, pastor, Liberty Church, Noxapater; Ben McDaniel, pastor, Faith Church, West Point; and Walter Frederick, pastor, Calvary Church, West Point.

Convention sermon

"The People at Your Gate"

By Guy Henderson

Gary Berry, pastor of Temple Church in Hattiesburg, spoke to the convention on "The People at Your Gate," using Acts 3:1-7 as the text. The Temple Church choir sang at the service.

Berry stressed that people need the Lord. We sing or read these words without full realization that these people may be at our gates. In every stratum of life, race, economic condition, or geographic location, people really need the Lord. He can do for them what they cannot do for themselves.

Berry related this story: a battered woman had some Christian friends pray and lay hands on her. She was saved. Her husband said, "There is something different about you; something has happened to you." Is Christ still able to change lives today? Do we have to do God's work as impotent people?

Somebody carried the cripple to the temple area every day, said Berry. His brother, parents, friends; he was somebody's burden every day. He had accepted the role, even was contented with it. Until people know Christ, they are helpless and hopeless. Christ used the word lost. A person doesn't have to know he is lost to be lost. "Unless there is a personal knowledge of God through Jesus Christ, you are lost," said Berry.

He also stated that religion and religious people can be totally out of touch with reality. "We can be so involved in the temple we forgot about what is at the front door. Religion can blind as well as give light."

The crowd always left the cripple just as they found him. That's all religion can do for people — just leave them as they are, he told the crowd.

"While we've fought our wars and displayed to others just how ugly Christians can be, the cripples at our gates have been slipping away. We even get accustomed to seeing them there," he exhorted.

It is easier to raise money to send someone to Africa than to break down the walls we've erected around us. God will not ask about our controver-

GAINING FAVOR OR LOSING FLAVOR?

By Eddie Hamilton

Jesus paid his disciples a compliment when he called them salt. In the ancient world, salt was a precious and scarce commodity. Salt was called divine by the Greeks. It was used as a currency by the Romans and other civilizations. From earliest times salt was considered an offering to the gods. Salt was frequently used in the ancient Near East to bind a covenant. The metaphor of salt was a graphic and dynamic for those who heard it.

Jesus' hearers, whether Greek, Roman, or Jew, would have understood salt to represent something of great value. Though most listeners probably did not understand his full meaning, they knew he was paying them an extremely high compliment, saying that his followers would have an extremely important function in the world.

Then he asked, "What good is salt if it has lost its flavor?" Salt has two primary functions: to influence and enhance that which it contacts. Salt must function in the purpose for which it is intended or it has no usefulness. If it loses its flavor, it is useless and must be discarded.

The Christian is not merely to be sufficient within his own being. He is to bring that quality of being to bear upon life about him. Salt can do these things only by being applied to that which it is to serve. Christians are to be a preserving element, a curative force in society, and add flavor to life. Thus, Christians are described as salt. Jesus is saying to his followers, "What good is it to be a follower of mine if there is nothing distinctive about your life? If by following me you make no real contribution to the life of the world, if there is no redemptive power flowing through your life and actions, what's the use of calling yourself my disciples?"

The question for us today is: Have we gained the world's favor and lost our flavor? Is Western Christianity in danger of losing its flavor? There are those who think so. The late David Watson wrote that the struggle of the twenty-first century will be between Marxism, Islam, and Third World Christianity. Western Christianity will be too weak to help. Donald Bloesch wrote, "We find ourselves today in a cultural situation in which Christianity appears to be in eclipse." Howard Snyder suggests that "perhaps western culture is nearing a point where the Christian faith can be successfully reintroduced. Maybe the collapse of this present order will lead to a new outbreak of revolutionary Christianity."

Have we gained the favor of this world and lost the flavor of God? Four questions challenge us to evaluate our flavor.

OF WHAT VALUE IS OUR SALT IF OUR VALUES ARE NO GREATER THAN THOSE OF THE WORLD?

There is more and more a blurring of lifestyles in America. Many of you remember a popular movie entitled *Children of a Lesser God*. One man said that the problem today is that too many Christians want to be "children of a looser God."

As a sign said on a church door recently: "The Ten Commandments are not multiple choice!" Jesus did not give us a looser God. Indeed, he taught his disciples that the righteousness to which he called them was an internal righteousness that would exceed that of the Pharisees. We have gained the world's favor but we have lost the flavor of God?

We live in an age that demands a looser God or no God at all. We have come a long way in my 44 years. When I was born (in 1947) pregnancy out of

wedlock was thought of as scandalous; homosexual behavior was immoral; pornography was despised as sin. Marriage was sacred and living together was taboo. Divorce was a disgrace. Homemaking was honored and taught as a way of life, day-care was provided by mothers in their homes. Ladies did not smoke or curse. The D-word was considered foul language. Houses and autos were never locked; criminals lived behind bars, not citizens; a man's word was his bond; drugs were something you received from your physician. Grass grew in our yards; weeds were a nuisance to crops; joints were places inhabited by drunks and the immoral. Popular music was devoid of demonic beats and words.

Pure salt does not lose its saltiness, that which makes it valuable and effective. Christians who are pure in heart do not become tasteless, ineffective, and worthless in the kingdom of God. We must have a proper standard for our values.

God gives us that standard in his Word. He reveals to us in precept the standards expected of his followers. He revealed to us in practice the life expected of his followers through the life of his Son the Lord Jesus. He reveals to us today through the inspiration of the Holy Spirit the life expected of us. Our problem is we have moved too far from the standard. Every person demands the right to interpret the Scripture in his own light, rather than depending upon the illumination and inspiration of the Holy Spirit in interpreting the Scripture.

Chuck Swindoll tells about a wife who went to lunch with eleven other women who were taking a French course together. One rather bold type asked, "How many of you have been faithful throughout your marriages?" Only one lady raised her hand. That evening one of the ladies related the incident to her husband. When she admitted she was not the one who raised her hand, her husband looked crest-fallen. "But I've been faithful to you," she quickly reassured him. He asked, "Then why didn't you raise your hand?" She answered, "I was ashamed."

Ashamed of being faithful? Do you see what's happened to us? Do you see how we've deviated from the standard? Do you see how we've accommodated ourselves to the world and lost our flavor? Of what value is our salt if our values are no better than our world's?

IN THE SECOND PLACE, OF WHAT VALUE IS OUR SALT IF OUR CAPACITY FOR LOVE IS NO GREATER THAN OUR WORLD'S?

I read somewhere that a new Guinness record has been set for the shortest sermon. The minister stood up one Sunday morning, walked to his pulpit, stood there for a moment, said one word: LOVE, and then sat down. He said what is at the heart of our faith. The whole purpose of the Christian faith is to reveal to the world the love of God for the world and to invite people to receive that love and share it with others.

Our love is to be divine, directed, and demonstrated. God's love for us is divine. Divine love is undeserved. Divine love is initiated by the lover. Divine love seeks to help and not to hurt. Divine love is a giving sacrificial love that exists for the benefit of both the giver and the recipient. Divine love was demonstrated in God giving his only Son (John 3:16). "God commended his love toward us in that while we were sinners, Christ died for us" (Romans 5:8). Our love should be divine.

Our love should be directed. Jesus gave the directions. He emphasized that we are to love God, our neighbor, and ourselves. Our love for Christ is to be the supreme love of our lives.

We are also to love the church. Christ established the church. The Bible says that he loved the church and gave his life for it. We, too, are to love his church.

We are to love our convention. Paul tells us to love those of the household of faith. We are to do good to all, but especially to those of the household of faith. Love is not to condone every action of our convention, nor is it to condemn its every action. I like to compare our convention to an armada of ships. Each Southern Baptist is a ship in that armada. We become a part of the great armada of Southern Baptists through our local churches, associations, and state conventions as we cooperate together.

The Lord Christ is to be the captain of each ship in the armada. Each ship has leadership at its own level. We work together to keep all the ships afloat, moving in the right direction. We elect those who steer the ships. Leadership normally steers the ship in a direction pleasing to those on board. Occasionally leadership will steer the ship in a direction that is not pleasing to those on board. We have at least five options in dealing with leadership from the church level through the Southern Baptist Convention level: we can support the leadership, go along for the ride, and seek to be productive members; we can attempt to change the course of the ship; we can complain, criticize, and do nothing productive, making the trip miserable for others who are on board; we can get off the ship.

The last option is far more radical than the first four. We can attempt to sink the ship. The latter option is by far the most serious. It is one thing to attempt to change the direction; it is quite another thing to seek to sink the ship.

The picture of the shepherd in the Bible is of a man with a staff. The staff could be used to pull sheep to safety or fight off dangers. It was never used to beat the sheep. You and I have staffs. We can prod each other along. We can pull each other from danger, or we can beat each other with our staffs. I would suggest that we encourage each other and stop beating our brothers over the head. Our love is to be divine; it is to be directed; it is also to be demonstrated.

The world desperately needs to see our love in action. Of what value is our salt if our love isn't stronger than the world's? Our love needs to be big enough to take in the whole world. Love can be so petty and so self-centered. If our love is not stronger than the world's love, of what value is our Christian faith?

Jesus' question is pertinent: "Do you love me?"

"If you love me, be holy; if you love me, abide in me; if you love me, keep my commandments; if you love me, feed my sheep; and, if you love me, be my witness." Our personal values and love affect all about us, especially our churches and our convention.

THIRDLY, OF WHAT VALUE IS OUR SALT IF OUR CHURCHES ARE INFILTRATED AND CONTAMINATED BY THE WORLD?

The church is in trouble because of compromise. We are being captured by our culture. The Christianity practiced today is insipid and anemic. We have accepted cultural values and norms so long that true biblical Christianity is seldom seen. Churches and denominations often follow cultural

fads and values to the point of detriment and folly.

Many churches have been captured by culture. One example of our cultural captivity is the current agenda of many churches. For some the most important current issues for our time are minority rights, gay rights, the environment, and world peace. These are issues dictated by the liberal wing of our culture.

For others, the primary issues of the church are to be the issues of science versus religion, a strong military might, and maintaining traditional American values. These issues are the agenda of the conservative wing of our culture.

While Jesus addressed many of these concerns, they were not his primary agenda and focus. The point is that many well-meaning churches defend cultural values to the exclusion of greater biblical values.

Another example of contamination is our acceptance of unrepentant materialism. The highest American value, materialism, has become the ultimate value of many churches. More and more money spent on ourselves without regard to those in need around us pronounces our rejection of biblical teachings in favor of what the world says is important. A corporate model for success is followed in administration as we employ, organize, and administrate according to world standard and not God's.

We define success like the world does: whatever is bigger, is better! Like corporate America, we have become utilitarian in our approach to management. Whatever works to reach our goals must be right. One rarely hears a well-paid preacher or layperson stand in a luxurious building and condemn materialism as Amos the prophet did.

A final example of our contamination is seen in our acceptance of an unquestioned nationalism. A militant nationalism is endorsed by many churches. Some believe the United States can do no wrong. They view America's way as God's way. This blatant baptizing of boldface selfishness is a blasphemy to God. We should be good citizens. We should love our country. We should not call on God to sanction, or believe that he endorses, every action of our country.

The result of losing our flavor is that we are losing our identity and purpose of mission. The world has robbed us of our salt and caused us to forget who we are and what we are to do. We are manifesting a form of godlessness, and in so doing are denying the power of God.

FINALLY, OF WHAT VALUE IS OUR SALT IF IT IS KEPT IN THE SALT SHAKER?

Here we are in the salt shaker this morning. All of us are here to worship God and attend to his business. That is wonderful, but unless we take the gospel to the world outside, of what value is it? Salt does not exist for its own good. Salt exists to season.

This is an exciting time to be a follower of Jesus Christ. It's an exciting time to reach out to the world. According to Arthur Westing, an ecologist and natural scientist, about 50 billion people have walked the earth since the beginning of time. The present population is 4.4 billion and growing very, very fast. This means that 9% of everyone who has ever lived is alive right now!

What an opportunity to be salt, to be leaven, to be light. One-fourth of the world's population has never had the gospel preached to them.

Keith Parks recently reported that of every dollar given by Southern Bap-

tists, only one penny is directed to those who have never heard. There are millions who have never heard the gospel. These parts of the world are now open and receptive. The Foreign Mission Board is committed to sending missionaries. A "Green Alert" has been issued for the Soviet Union. Our Foreign Mission Board has plans to send 120 missionaries into the Soviet Union in 1992.

The Cooperative Program remains the best way to finance missions. The FMB receives 38.3% of its budget through the Cooperative Program. If the Lottie Moon Offering suffers, the board will fall short of its \$183.77 million missions program, which supports nearly 3,900 missionaries in 121 nations.

The 1992 budget is based on expectations that Southern Baptists will give \$4.6 million more next year than this year. Any money that exceeds the \$84 million goal this year will be used to fund "Green Alert." We need to commit to give! We need healing and repentance. We need prayers. We need volunteers. We need money.

Salt is a penetrator. We are called to penetrate the world in which we live. If we do not, of what value are we? We have never lived in a time more exciting than the present. We have opportunities that we have never had before. The world is more receptive to the gospel than it has been in our lifetime. Within the last two years the Berlin Wall has fallen, the East has opened, and the Communist government in the Soviet Union has dissolved. Unprecedented revival is being reported in Third World countries.

With great responsibility comes great danger. We cannot be an influence for purity in the world if we have compromised our own purity. We cannot sting the world's conscience if we constantly go against our own. We cannot stimulate a thirst for righteousness if we have lost our own. We cannot be used of God to retard sin's corruption in the world if our own lives have become corrupted by sin. To lose our flavor is not to lose our salvation, but it is to lose our effectiveness and to become disqualified for service (see I Cor. 9:27).

The result of losing flavor is that we are losing identity and purpose of mission. We have allowed the world to rob us of our salt, and we have stalled in the great purpose God has for us. We are manifesting a form of godlessness, and in so doing we deny power of God in our lives. When do we do something?

I heard of a man who rode in a basket tied with a rope down the side of a mountain to seek the advice of a wise man. The rope supporting the basket looked tattered. "When do you replace the rope?" he asked. The reply was, "Whenever it breaks."

We must not wait for the rope to break. We must do something now. We must decide who we are.

Jesus said, "You are the salt of the earth." The you is plural. Christians are all the salt of the earth. The you is emphatic. Christians are the only salt of the earth. The verb are stresses being rather than doing. Jesus is stating a fact rather than giving a command.

Salt is not something we are commanded to be. Salt is something we are. The field of service is defined. The world is our place of service.

Four strategies for commitment: repent, pray, give, and go.

You are indeed the salt of the earth. Let us be careful that we do not lose our flavor!

Hamilton is pastor, Oak Forest Church, Jackson.

HOUSE TOPS

What I tell you in the darkness, speak in the light: and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

November 28, 1991

HouseTops is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

Mission Zimbabwe

by Dennis R. Jones, Pastor
State Boulevard Baptist Church
Meridian, Mississippi

There are certain experiences in life that greatly affect a person's life. One such experience occurred in this writer's life in September of 1991. It happened in Zimbabwe.

For quite some time, an overseas mission trip had been a prayer and desire of mine. When I read of the partnership between Mississippi Baptists and the Baptist Convention of Zimbabwe, I contacted Paul Harrell of our Brotherhood Department to let him know of my interest. Upon returning from Jericho at Ridgecrest, a letter was on my desk inviting me to be on the first evangelistic team to go to Zimbabwe. I told the Lord that I was willing to go if the church would agree to send me. When I shared this with our deacons and the church, they were unanimously in favor of my going. The church family was asked to give above the tithe to pay for the expenses of the trip. Within a few weeks, all of the money had been raised through voluntary donations. I was reassured that the Lord had opened wide this door of ministry.

In preparing for this trip, many thoughts raced through my mind. It never occurred to me to be afraid about going to Africa. My father-in-law had

--continued on back page.

The Ministry of the Prayer Pin

by Indy Whitten,
Prayer Ministry Coordinator, MBCB

It was Thursday, November 7, that we had a call at the Prayer Ministry office. It came from Raymond Johnston, a school friend of Charles' of some 50 years back. He was calling to say that his wife, Bea, was hospitalized for the third time with cancer. She had malignancies in the brain and chest and had taken chemotherapy and radiation repeatedly. We were told that she could no longer swallow.

We got to room 4040 expecting to find Bea semiconscious. Instead she sat up in bed and began to talk, "The doctors thought I was going to die, but I fooled them."

We visited awhile and assured them that we would pray for

Bea. I took off the prayer pin I was wearing and put it on the front of Bea's gown. "When you look at the pin, remember that we are praying for you." She patted it and smiled.

The last time we saw Bea was on November 13. When we went in the room, she immediately began to say, "I lost the pin you gave me and I am sad because it meant a lot to me."

"No problem," I said. Once again I took the pin I was wearing from my lapel and started to pin it on Bea.

"Don't pin it on me! Let Raymond put it in my treasure box."

On November 14 we stopped by the nurses' station on fourth floor and a nurse said, "I'm sorry. Mrs. Johnston passed away two hours ago."

I thought, "How glad I am that we were able to replace the lost prayer pin. The pin will be kept in the box with Bea's earthly treasures, but she carried the "ownership" of those praying hands with her to Heaven.



Mississippi Baptist Prayerline
969-PRAY

STATE YOUTH CHORAL FESTIVAL

Broadmoor Baptist Church, Jackson
January 31 - February 1, 1992

BOB MORRISON, minister of music, First Baptist Church, Pensacola, Florida, will be the choral clinician for the weekend. The registration fee is \$1.00 per person. Deadline for registration is **January 17, 1992**. The anthems for the mass choir will need to be ordered prior to the festival. If you need further information or a registration form, please contact the Church Music Department, P. O. Box 530, Jackson, MS 39205 or call 968-3800.

SCHEDULE

Friday, January 31

Saturday, February 1

6:30p.m.
7:00p.m.

Registration
Festival Begins

9:00a.m.
12:30 p.m.

Mass choir rehearsal
Dismiss

MASS CHOIR ANTHEMS

(Please order prior to festival)

1. We Will Carry the Torch
2. To Be Like Jesus
3. You Better Mind
4. Sing Unto The Lord

S04661
A6558
J11
BP1173

Benson
Glory Sound
Bourne
Beckenhorst

Susan Clark, Contract Consultant, Youth/Drama, is coordinating this event sponsored by the Church Music Department, Mississippi Baptist Convention Board, L. Graham Smith, Director.

Sunday School A Commitment To Witness by Keith Wilkinson

Our dream in Mississippi is to lead 10,000 Sunday School leaders and members to commit to witness.

Sunday School teachers and leaders have unusual opportunities to be witnesses. As they teach the Bible, they share the gospel message. As they contact people who need to be in Bible study, they discover unsaved prospects. As they minister, they find people in need of Christ. Sunday School workers can be among the first to commit them-

selves to witness on Witness Commitment Day, January 12, 1992.

Sunday School members who are saved can also lead the way toward commitment. Witnessing is natural. Witnessing is simple. Witnessing is sharing what Jesus Christ means to you. Witnessing is inviting others to know Christ, too.

Become one of 10,000 Sunday School leaders and members committed and willing to witness joyfully in 1992. Ask your pastor or Sunday School director for more details. Make plans to involve your Sunday School class in Witness Commitment Day, January 12.

HT



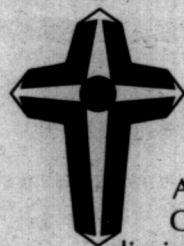
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SUPER SUMMER

**JULY 20-24
WILLIAM CAREY COLLEGE
\$130.00**

WANTED:

- Youth with leadership abilities
- Youth Leaders with exceptional youth leadership

CONTACT DISCIPLESHIP TRAINING DEPARTMENT, P.O. Box 530,
Jackson, MS 39205-0530 or telephone 968-3800.



MasterLife Leaders are Ready

A MasterLife Workshop was conducted in the Baptist Building the week of October 14-18. There were 13 participants. Each spent some 30 hours in discipling activities designed to enable them to make Christ master and to master life. The process of MasterLife equips church leaders with a strong spiritual foundation and training in leadership.

The following participants are now certified MasterLife leaders and are prepared to lead MasterLife groups in their church or association:

Jim Huff, Taylorsville; Wade Rogers, Taylorsville; Terry Ledbetter, Tishomingo; Byron Howell, Madden; Wayne McKee, Tiplersville; Carolyn McKee, Tiplersville; Dale Funderburg, Columbia; John Vaughn, Meridian; Robert Andrews, Belzoni; Michael R. Lee, Laurel; Ricky Kennedy, Brandon; Joe Campbell, Hattiesburg; Mike Pennock, Brandon.

HT

Christian SELF ESTEEM PARENTING BY Grace

THREE SIMULTANEOUS WORKSHOPS FOR LEADERS

**Saturday, January 11, 1992
9:00 A.M. - 12:30 P.M.**

Introducing materials to help parents guide their children and youth in developing healthy, Christian self-respect. The first *Parenting By Grace* materials dealt with discipline and has met with wide

acceptance and use. This new material deals with another of the major concerns of child rearing.

These workshops are for local church leaders and associational leaders who are interested in helping parents. Participants will become acquainted with the materials and learn how to lead parents in a study and application of them.

FIRST BAPTIST CHURCH, OXFORD

Wes Pegues, Leader:
Minister of Youth, First Baptist Church, Oxford;
Former Family Ministry Director for Shelby Baptist
Association, Memphis



ALTA WOODS BAPTIST CHURCH, JACKSON

Dr. Jo Hollman, Leader:
Hinds Community College; Experienced leader of Parenting
by Grace workshops; Worked on development of materials

FIRST BAPTIST CHURCH, COLUMBIA

Dr. Jerry Pounds, Leader:
New Orleans Baptist Seminary; Popular leader of family
life conferences; Writer of Leader's Guide for this material



REGISTRATION FORM

\$25 registration fee includes notebook. Make check payable to Mississippi Baptist Convention Board for Parenting By Grace Workshop

Preregistration required by December 20, 1991

Name _____

Address _____

Phone _____

Church _____

Mail to: **MISSISSIPPI BAPTIST CONVENTION BOARD**
Discipleship Training Department
Family Ministry Section
P.O. Box 530,
Jackson, MS 39205

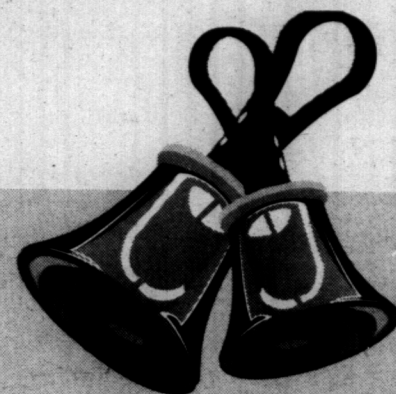
HOUSE OF



CHRISTIAN PERFORMING ARTS FESTIVAL

FEBRUARY 7-8
MORRISON HEIGHTS BAPTIST CHURCH
CLINTON

- DINNER THEATER
Performed by Host Church
- DRAMA, MUSIC, CLOWNING, PUPPETRY
Classes
- MINISTRY WITH CHILDREN, YOUTH AND ADULTS



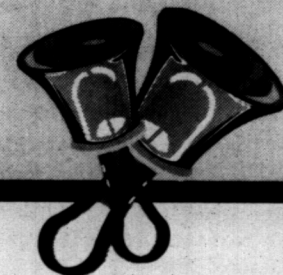
STATE HANDBELL FESTIVALS

April 24 Adjudication at Morrison Heights Baptist Church, Clinton **April 25** Festival at Mississippi College/Coliseum, Phyllis Kirk from Birmingham, AL - Clinician

May 1-2 Adjudication and Festival at Gulfshore Baptist Assembly, Hart Morris from Memphis, TN - Clinician

MASS RINGING SELECTIONS FOR FESTIVALS (available at the Baptist Book Store in Jackson)

"A Bach Pastorale"	Kinyan	Code #1478
	Agape	
"A Joyous Ring"	Wagner	Code #1468
	Agape	
"Go Tell It on The Mountain"	Morris	Code #1485
	Agape	
"Lift High The Cross"	Dobinski	Code #1491
	Agape	
"Near The Cross"	Parrish	Code #59025-3450
	Jeffers	



CONFERENCE February 28-29 FBC, Brandon

- **DiscipleYouth I: 10 Hours of Personal Experience**
- **Begins - 6:30 pm, Friday, 2/28**
- **Concludes - 4:00 pm, Saturday, 2/29**
- **\$35 per person & \$15 for spouse**
- **Reservation please call--
Robin Nichols, 968-3800**

Church Study Course Update

Training of church leaders is one of the key elements in a growing and vital church. The following churches and associations have led our state in Church Study Course awards. They set an example for all churches and associations of our state.

Top ten churches in total Church Study Course awards:

1. Calvary Baptist Church, Waynesboro	659
2. New Hope Baptist Church, Gulfport	622
3. Temple Baptist Church, Hattiesburg	607
4. First Baptist Church, Jackson	489
5. First Baptist Church, Pascagoula	451
6. First Baptist Church, Hattiesburg	443
7. First Baptist Church, Greenville	435
8. Auburn Baptist Church, Tupelo	407
9. First Baptist Church, Byram	364
10. Meadowood Baptist Church, Amory	362

Top ten associations in total Church Study Course awards:

1. Hinds-Madison	3,214
2. Lee	1,691
3. Lebanon	1,562
4. Gulf Coast	1,477
5. Lauderdale	1,476
6. Jackson	1,346
7. Northwest	1,064
8. Lamar	957
9. Monroe	957
10. Rankin	937

Top ten churches in percent participation of total resident membership:

1. Oak Grove Baptist Church, Smithdale	81.81%
2. Mt. Zion Baptist Church, Independence	57.89%
3. Southwood Baptist Church, Iuka	54.16%
4. Mission Hill Baptist Church, Wesson	52.17%
5. Liberty Baptist Church, Carrollton	47.77%
6. Calvary Baptist Church, Waynesboro	47.63%
7. Sunrise Baptist Church, Carthage	45.45%
8. Hope Baptist Church, Philadelphia	40.84%
9. Yellow Leaf Baptist Church, Oxford	40.38%
10. Singleton Baptist Church, Louisville	40.00%

1992 AREA KEYBOARD FESTIVALS

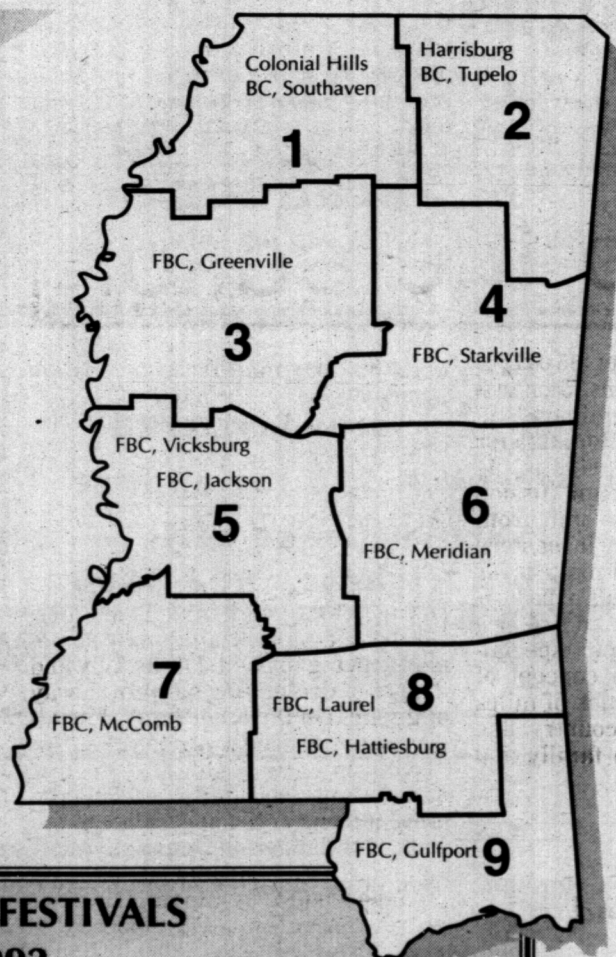
AREA	LOCATION	FESTIVAL LEADER	PHONE
Thursday, January 23, 6:30 - 8:30 p.m.			
Area 2	Harrisburg Baptist Church, 1800 Main Street, Tupelo	Diane P. Smith	842-6917
Area 4	FBC, Starkville, 106 E. Lampkin Street	Darwin Brooks	842-6917
Area 7	FBC, McComb, 1700 Delaware Avenue	Shawn Balentine	324-4969
		Mark Moore	684-2971
		Carol Watts	684-2971
Area 8	FBC, Laurel, 605 Fifth Street	Richard Green	649-5711
		Michael Harrison (home)	428-2237
Friday, January 24, 6:30 - 8:30 p.m.			
Area 8	FBC, Hattiesburg, 510 West Pine Street	Kathy Vail	(home) 264-7443
		James Hayes	544-0100
Area 9	FBC, Gulfport, 2120 14th Street	Tammy Turnage	(home) 864-8707
Saturday, January 25, 9:30 - 11:30 a.m.			
Area 1	Colonial Hills Baptist, 2101 Colonial Hills Drive, Southaven	Elizabeth Cothorn	(home) 781-2582
Area 3	FBC, Greenville, 407 Main Street	John Burke	334-9452
Area 5	FBC, Vicksburg, 1607 Cherry Street	Jim Hess	636-2493
Area 5	FBC, Jackson, 400 block North State Street	Sheri Adamson	(home) 825-9098
Area 6	FBC, Meridian, 701 26th Avenue	Miriam Chesney	(home) 482-7515
		Doug Haney	484-4600

Start Mapping Your Route!

1992 Keyboard Festivals Handbooks have been mailed to all pianists, organists and Ministers of Music in Southern Baptist Churches in Mississippi. Festival Books were also mailed to piano and organ teachers whose names are on our mailing list in the Church Music Department, Mississippi Baptist Convention Board. Now is the time to register for the festivals - Pre-registration is required - The registration deadline is December 17, 1991.

If you are in need of a festival book or additional registration forms, contact the Church Music Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, MS 39205 or telephone 968-3800.

Coordinator of the festivals is Dot Pray, Keyboard Consultant, Church Music Department, Mississippi Baptist Convention Board.



AREA YOUTH VOCAL FESTIVALS

February 10, 1992

North Oxford Baptist
Oxford

Parkway Baptist Church
Jackson

First Baptist Church
Hattiesburg

Registration will be at 5:30 p.m. with the festivals starting at 5:45 p.m. DEADLINE for registration is January 27, 1992. The registration fee is \$5.00 per person. Participation will be limited to tenth, eleventh, and twelfth grade students.

Participants who receive an excellent or superior rating will be encouraged to attend the State Youth Four Part Music Festival which will be held February 29, 1992, at First Baptist Church, Brandon.

Susan Clark, Contract Consultant, Youth/Drama, is coordinating these events sponsored by the Church Music Department, Mississippi Baptist Convention Board, L. Graham Smith, Director.

Mission Zimbabwe

--continued from front page

gone to Zimbabwe in 1984 on an evangelistic mission trip. His experience was an encouragement to me. The biggest concern that I had was being prepared to share the gospel in a way that would be clear to people who were from another culture. I prepared extensively to preach in many situations. And as I spent my days in Zimbabwe, I realized how the Lord had guided me. My preparation enabled me to preach a revival to seminary students and at an evangelistic rally. Also, I had been prepared for training in personal witnessing for quite sometime.

Several experiences stand out in my mind. Overall, I was blessed to be able to see some of our work in three cities, three churches, the camp, and the Seminary. In one of the cities, Bulawayo, I was reunited with a very dear college classmate, Stan May. Stan now serves as the only church developer for a city of over 500,000.

While in revival, I met a lady who was staying temporarily in the pastor's home. She was a single mother who needed a place to stay for several months. One night during the revival, she gave a testimony about Christian love. She shared before the people that she had truly experienced God's love from the pastor's family and the church. That same evening, she came forward during the invitation to trust Christ as her Savior and Lord. She left the next day, presumably to return to her home town of Chivhu. I was made aware that Chivhu is a possible site for a church developer.

Overall, my mission experience was a very positive one. I had never been witnessing among a people who were so polite, gracious, and open to the gospel. I had never preached in a church where there was standing room only. I had never preached in a church where I gave two invitations in the same night. And, I had never preached in a church where there were so many people in the aisles and sitting in the altar area that I could not give a public invitation for people to come to the front of the church. It was truly a life-changing experience for this preacher.

As I reflect on my experience, I am reminded of several truths I have heard preachers say in their messages. First of all, God wants our availability. He can do so much through a person who is willing to do His will. Second, the fields are truly white unto harvest. Zimbabwe is a fertile field. Now is the time to labor for the harvest. Third, the Lord is sufficient to enable us to meet the task ahead. We must believe Him enough to let Him use us to reach our world for Christ.

May our Lord use Mississippi Baptists to bring Mississippi, Zimbabwe and the world to Jesus.

HT



Faces and places

by Anne Washburn McWilliams



Thursday, November 28, 1991

BAPTIST RECORD PAGE 7

The art of thankfulness

"The more you practice the art of thankfulness, the more you have to be thankful for." I read that in a magazine somewhere. If you practice the art, you know how true the statement is. Too often, I forget to practice.

When I studied my Sunday School lesson in I Corinthians 10, Paul hit me over the head. Suddenly I realized he had called grumbling a sin and listed it on a level with the sins of idolatry, sexual immorality, and trying to test God.

Last week my friend, Louise Miller, and I spent an hour with Eva Dean and Fred Allman at their cozy and welcoming house on the edge of Louisville. He is the brother of the late Sarah Rouse, who was head of the English Department at Mississippi College for quite a while, and who was very high on my "Most Admired" list. His facial expressions so much resemble hers that the afternoon brought back some good memories of her classes in Shakespeare and Hemingway and Faulkner . . . Too, the conversation with the Allmans over a slice of her "melt-in-your-mouth" caramel cake taught me a lesson in the art of thankfulness.

Though they said they have been married for 52 years, I found it hard to believe; they certainly don't look

old enough to have been married that long.

Both Fred and Eva Dean have had some tough illnesses. He has endured heart attack, stroke, and cancer. She has had a recurrence of cancer.

Yet she said, "We are thankful for the happiness of today. We don't worry about tomorrow." And she added, "What more could we possibly want? We have a comfortable house, and food to eat. We live here next door to our son; our grandsons come over to visit us often. We love our daughter-in-law, so much so that she said if she and our son ever had a really bad disagreement, she believed we would take her side! We are grateful for the prayers of many who have said they were praying for us."

About them seemed to shine an aura of joyfulness and content. This glow of gratitude cast a reflection that lodged in my heart and set me to counting my blessings as I drove homeward.

That is, I was counting them when I left Louisville at 4 in the afternoon. Soon, though, it began to rain, and that scared me. If rain continued after nightfall I knew I could not see the road, and might as well be driving blindfolded. I didn't look forward to spending the night parked by the

roadside. I drove as fast as I dared, but I knew there was no way I could get to Clinton in less than two hours, and before nightfall, in that weather.

Dark clouds covered the entire sky. I prayed, "Lord, I can't ask you to make the day longer just for me. I know I'm not important enough for you to hold back the sun. After it has set, would you please give the sky an afterglow that will last a long time and light my path?"

No change occurred until I was about 20 miles from Jackson, when the rain got heavier and the sky darker. Then directly in front of me, the clouds parted, as if stage curtains were opening. Through the slit squeezed a big red ball — the setting sun.

In the midst of continuing rain, the curtains opened, and a pink glow spread all across the western sky. It remained light until I was almost home. Then the rain completely stopped.

Counting my blessings, I could never reach the end of the list. I'm thankful that God never forgets me or considers my tiniest request unimportant. Most of all I'm grateful that always He is "closer to me than breathing, and nearer than hands and feet."



ON THE GO — Travel takes a big chunk of most nonresidential missionaries' work schedules. Here, missionary Gary Baldrige (white shirt) boards a train near his home in suburban Paris for another trip to the distant area where his people group lives. Living near the group is not possible. With three school-age children, Gary finds he must try to balance travel time with family time. Spacing trips helps, he said, but that's not always possible. See story on page 1. (FMB photo by Don Rutledge)

Letters to the editor

Ruschlikon

Editor:

I had the privilege of serving on the Foreign Mission Board from 1985 to 1989 and also to be chairman of the European Committee in 1989 that dealt directly with Ruschlikon Seminary.

Ruschlikon has a total of only 29 students working on theological degrees! When you add the spouses and commuter students, there are another 17 working on non-degree programs. As of 1990, the enrollment contained 1 from South America, 7 from all of Asia, and 4 from the entire African continent. In its entire 40 years of existence, Ruschlikon has averaged sending out 10 graduates per year. This hardly constitutes a door to much of the world.

A logical question to ask is why would the seminary enrollment be so low at a time when theological education is so needed? The answer is that Ruschlikon has been considered so liberal in its theology that the majority of Europeans and the rest of the world have not sent their students to Ruschlikon. The track record of the graduates of Ruschlikon bring credence to this consideration. The trustees of the Foreign Mission Board over the last few years have repeatedly tried to deal with this problem but have only received empty promises.

The second consideration is wise stewardship of the Lord's money. Two years ago Ruschlikon requested and the Foreign Mission Board gave them the entire campus valued at \$40 million. The Foreign Mission Board still pays the missionary salaries of some of the faculty. Despite all of this, Ruschlikon has an operating budget of over \$750,000 to educate less than 50 students, only 29 of whom are work-

ing on degrees. That is over \$15,000 per student in operating expense alone. At present, a Romanian seminary student can be educated in Romania for about \$250 per student. This is the primary reason the Foreign Mission Board trustees made the shift from Ruschlikon to education in eastern Europe. The dollars can make a far greater impact on hundreds of pastors that need training. We all know a new day has dawned in Europe, especially eastern Europe. The concept of sending students thousands of miles away to an expensive country like Switzerland, away from family and churches, is over!

Bob Claytor
Inman, S.C.

An alarming trend

Editor:

For the last few years, I have watched the youth division of our State Evangelism Department turn the annual Youth Evangelism Conference that is held at the end of each year into a "paid for view" event. It started with a supposedly innocent contribution of \$2 and has moved this year to a required registration fee of \$5 per person!

What's next? A fee for people to attend the annual State Convention in November or the annual Evangelism Conference in January? God forbid!

The Youth Evangelism Conference, as well as all state events, should be funded solely by our Cooperative Program gifts, not supplemented by funds from youth and sponsors who are sent by their churches for inspiration, personal renewal, or even a born again experience. I personally know of two church groups who will not be going this year because of this move toward commercialism. My prayer is

that this alarming trend will cease before it gets out of hand.

Alan B. Celoria, evangelist
Jackson

Mixed emotions

Editor:

I read your article "The Trickle Down Theory" with mixed emotions. On the one hand, I am happy someone is trying to point out the folly and danger of decimating our proven way of giving. On the other hand, I shudder at the prospect of churches, individuals, or select groups designating their gifts. I hope the present trend does not escalate to the point of endangering cooperative giving and unified budgets.

Thank you for reminding us to be responsible in our giving method.

Horace Glass
Leakesville

Ruschlikon

Editor:

Did only 27 men get on their knees and pray and seek God's will? What about the other 35 trustees? The 1992 budget is to defund Ruschlikon Seminary. Are they going to break what was written on paper, more than their word.

They cut the funding of the Baptist Joint Affairs Committee way down. Was that God's will? Looks like the trustees are trying to please themselves instead of seeking God's will.

They've been funding Ruschlikon for over 40 years. That's not the point. The point is are they seeking God's will? If not, who is going to suffer for their mistakes?

Yvonne Lawrence
Meridian

Thai Baptists give pig, chickens to help feed attenders of rally

Since Baptist congregations are widely scattered throughout rural areas of east Thailand, the administrator of the Thailand Baptist Mission Hospital (also chairman of the Thailand Baptist Convention), Supachai Wiratsombat, conceived the idea of having an area rally every two years, bringing the Christians together for worship, preaching, and fellowship.

The fifth rally was held at the Bangkla Baptist Church on Oct. 15-17, with over 250 in attendance. These came from 11 churches and 15 Christian groups (house churches).

The rally theme was "Trust The Lord!" Somsak Choosang, president of the Payao Bible Institute, preached five sermons. Missionary Bob Stewart led the Bible study. Missionary doctor John Gibson gave a

lecture on "Preventive Health Care."

There were extra straw mats and blankets for those who did not bring their own. Some slept in the church building, some slept in an unoccupied missionary doctor's residence, some slept in a building at the hospital, some slept in private homes of friends, and a few commuted. They ate all of their meals at the church. Each rally attendee helped with assigned tasks — registration, food preparation and serving, dish washing and clean-up, meeting room arrangements, cleaning bathrooms.

Several brought food supplies from homes. One woman gave a pig. One family gave 40 chickens. Someone brought a load of papayas. Many brought rice.

About 40 adults made decisions to accept Christ.

capsules

ALGERIAN NEWSPAPER: STOP "POISON OF CHRISTIANITY": ALGIERS, Algeria (BP) — An Islamic newspaper in Algeria has called on Muslims to oppose Christians working to evangelize North African Berbers and to stop the "poison of Christianity." But Christian workers named in *An-Naba'*, an Arabic-language newspaper, say they are taking the threats in stride. The publicity actually has heightened interest in their outreach efforts within Algeria, the workers report. Almost all Berbers are Muslims. Algeria, also predominantly Muslim, is considered one of the countries most closed to the gospel. In recent years Christians throughout North Africa have been persecuted, or barely tolerated.

THE SNOW QUEEN IS COMING: Mississippi Puppetry Guild and Jackson Coca-Cola will present the Puppet Arts Theatre in Hans Christian Andersen's "The Snow Queen" at Girault Auditorium, Belhaven College, Jackson. Performances, sponsored by the Arts Alliance of Jackson and Hinds County, and the Mississippi Arts Commission, are scheduled Wed.-Fri., Dec. 11-13, and for Monday, Dec. 16. Show times are 9 and 10:30 a.m. daily. Tickets are \$2.50, with special discounts for groups. Puppet Arts Theatre is under the direction of Peter Zapletal, a graduate from the Academy of Performing Arts in Prague, Czechoslovakia, majoring in puppetry. He is an award-winning television producer whose specials have been seen nationwide on PBS.

Faculty losses hurt Southern, but seminary perseveres

By Marv Knox

LOUISVILLE, Ky. (ABP) — Despite 12 years of controversy and a spate of recent faculty resignations, Southern Seminary is trying hard to steer a steady course through troubled denominational waters.

Changes already instituted at the Louisville, Ky. seminary — Southern Baptists' oldest — promise to produce a more conservative school in the future. But while a similar conservative changeover has brought turmoil to Southern's sister seminary in North Carolina — Southeastern Seminary — Southern's leaders are trying to navigate the dangerous waters of theological transition with a minimum of disruption.

Fourteen professors have left the faculty since the spring semester of 1989. That was a landmark date in Southern Seminary history: some of the school's most conservative trustees launched an attack on seminary President Roy Honeycutt and other faculty members they termed "liberal."

The tension of political stress and friction with trustees, however, has played a role in only six of those resignations, said Provost Larry McSwain. But those six include some of Southern Seminary's most noted teachers.

Andy Lester, professor of psychology of religion, left last summer for Texas Christian University. Allen Culpepper, professor of New Testament, has taken a two-year leave of absence to teach at Baylor University. John Jonsson, professor of missions and world religions, will head for Baylor in January, when Bill Leonard, professor of American Christianity, will depart for Samford University.

The latest announcement came

from Page Kelley, a renowned Old Testament teacher who has taught at Southern for 32 years. Kelley, who said he is "tired of the controversy," will retire next year and join the faculty of the Baptist Theological Seminary at Richmond, Va., a new school founded by SBC moderate-conservatives displeased with trends in Southern Baptist theological education.

"Who is responsible?" Leonard countered when asked about the leave-taking and faculty unhappiness. "Did we not think this would happen?"

"Is the Southern Baptist Convention better off in 1991 than it was in 1979 at any level? No... We've been saying Southern Baptists want change."

"Well, this is what Southern Baptists wanted. That's the reality of it."

That reality is "institutional instability," added Leonard, who has taught at Southern since 1975. "Southern Seminary is going to go on," he said. "Professors are like Rainbow Bread — they have a limited shelf life."

"In three years, the student population won't know I was here. But when this many people leave an institution for whatever reason, we have institutional instability."

"I see this as reaping what we have sown," Leonard added. "You can't tell people for 12 years, 'We don't want you,' and not have it take effect."

Professors who are staying relate to those words. Gerald Keown, associate professor of Old Testament, acknowledged "outside pressures" create a climate void of much optimism. "We live from trustee meeting to trustee meeting," he said.

Knox is editor of Kentucky WESTERN RECORDER.

Blanchard is new Winston DOM

Paul Blanchard has accepted a call to become director of missions for Winston Association. He assumed his position Oct. 21.



Blanchard part-time director of missions in Quitman County, 1976-1978.

He is a graduate of Mississippi Delta Junior College, Delta State University, and Southwestern Seminary. A native of Drew, he is married to the former Susan Nicholas of Oxford. They have two children, Charles, 11, and Emily, 9.

Mid-America alums elect officers

The Mid-America Alumni Association met during the Mississippi Baptist Convention. Officers elected were Tom Johnson, president; Bob Clark, vice president; and Jeff Boseley, secretary-treasurer. Total attendance was 24 with 16 alumni present. Don Dunavant presented a report on the seminary. The meeting next year will be a luncheon.

"Christmas on the Circle" at Clarke

"Christmas on the Circle" will be presented on the Clarke College campus on Monday night, Dec. 2, with alternate date being Dec. 5, in case of inclement weather. "Christmas on the Circle" is a biblical account of the birth of Jesus Christ and is composed of a series of scenes developed and presented by the cooperating churches.

There will be three showings: 6 p.m., 7 p.m., and 8 p.m.

Area churches responsible for parts of the Christmas pageant are Calvary Church, Newton; Mt. Vernon Church, Clarke-Venable Church, Decatur; First Church, Newton; Good Hope Church, Hickory; Emmanuel Church, Union; and Hickory Church, Hickory.

Book/cassette reviews

CHRISTMAS MEDLEYS, 16 piano arrangements of 24 favorite carols by Irene Martin, cassette tape, 36 minutes; \$7.98; NovaStella Music, Rt. 4, Box 422, Forest, MS 39074; (601) 626-8919.

This concert opens with "White Christmas" and closes with an arrangement of a medley of "Birthday of a King" and "Adeste Fidelis." Several of the selections in between are the arrangements of medleys including two or three songs while other carols are presented by themselves.

It is all done in the style that has come to be a trademark of Irene Martin. This Mississippi pianist has come to be known and recognized for her different, interesting, and highly listenable arrangements of favorite and familiar music.

First Church, New Albany, has called Charles "Chuck" Chapman as minister to students, effective Nov. 17. A native of Clinton; he received his education at Mississippi College and New Orleans Seminary. His previous place of service was Tate Street Church, Corinth. Tom Sumrall is pastor.

Bond Church, Gulf Coast Association, has called Andy Foutz as pastor. He goes to Bond Church from Unity Church in Pascagoula.

Michael Memorial Church, Gulf Coast Association, has called Ernie Chaffin as minister of music.

Steep Hollow Church, Poplarville, has called Brandon Rainey as minister of music and youth, effective Nov. 24. A native of Hattiesburg, he is a sophomore at the University of Southern Mississippi. Larry Robertson is pastor.

Tom Pearson is the new pastor of Northside Church, Clinton. He was pastor of Ash Grove Second Church,



Pearson

Ash Grove, Mo., from 1985-91. Pearson is a graduate of Baylor University and earned the master of divinity degree from Southwestern Seminary. He and his wife, Kerry, have two children, Erin, 8, and Thomas, 4.

First Church, Lyman, has called David DePriest as minister of music, effective date of Nov. 10. A native of Huntington, W. Va., he received his education at Marshall University, Huntington, W. Va., and New Orleans Seminary. His previous place of service was New Hope Church.

Kenneth Goff is pastor of Trinity Church in Rankin County. He was previously pastor of Four Mile Creek Church, Escatawpa, for almost nine years.

Homecomings

Bethel, Aberdeen: celebrating 115 years; Dec. 1; services, 10:30 a.m. and 1:30 p.m.; former pastors will be speaking; lunch in fellowship hall; The Majors Family will be singing at the 1:30 service; Eugene Sparks, pastor.

Union Church, Picayune, has called Terry L. Ledbetter as pastor, effective Nov. 11. A native of Amory, he received his education at Blue Mountain College and Southwestern Seminary. His previous place of service was Tishomingo Church, Tishomingo.



Ledbetter

Mt. Olive Church, Coila, has called Andy Pittman as minister of youth, effective Nov. 1. A native of Tupelo, Pittman is attending Mississippi College.



Young

Antioch Church, Union, has called James Young as pastor, effective date Nov. 10. A native of Mathiston, he received his education at Blue Mountain College. His previous place of service was Wake Forest Church, Sturgis.

CLASSIFIED

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Glimpses of glory

By Jack Winscott

"... and the glory of the Lord shone around them" (Luke 2:9).

The beauty and wonder of Japan's Mount Fuji have always fascinated me. I was introduced to this mountain of grandeur in elementary school. Its attractive awesomeness created a desire for me to one day personally view the mountain. Later in life, my desire was fulfilled when I had the opportunity to spend several weeks in Yokohama. However, I was denied the privilege of viewing the mountain because of continual overcast skies.



Winscott

A more knowledgeable friend advised me how to observe the long sought view. He informed me that the skies were generally clear at dawn. After arising before dawn for several fruitless mornings, I finally caught a glimpse of the mountain. A glimpse was enough! The sight of the dazzling snowcapped mountain exceeded all expectations. It was a glorious moment!

The Bible has recorded how some people have experienced glimpses of God's glory. Moses requested to see the glory of God. God "hid him in the cleft of a rock and allowed him to see only the hindmost parts of his glory." In the temple Isaiah had a vision which permitted him to see the transcendent God in all his glory. The shepherds witnessed the glory of God out on the Judean hillside the night of Jesus' birth.

Today we are still privileged to receive glimpses of God's glory. Each time a person experiences the new birth, God's glory becomes real and is expressed in the changed countenance of the believer. The glow of God's glory is similar to the glow which remained on Moses' face.

We glimpse his glory when prayers are answered. Miraculous happenings occur when God's power of love and grace is demonstrated. His glory accompanies these events.

As believer's immersion is administered, God's glory is revealed. The brilliance of his glory is reflected on the countenance of the believer. The gift of salvation which is guaranteed by the possession of the Holy Spirit offers numerous occasions to witness the glory of the presence of God.

An illuminating sense of the glory of God prevails as the Christmas season takes on its intended meaning. Christ the Lord is born! He is "the good news of great joy for all people." May your Christmas be glorious as your attitude reflects God's love and grace. May you experience the same glory of God as did the shepherds who heard first the angel's proclamation and witnessed the shining glory of God.

Winscott is pastor, Prentiss Church, Prentiss.

Just for the Record



An Acteen/GA Recognition Service was held at First Church, Coffeeville, on Sept. 22 at 7 p.m. GAs receiving Adventure 2 badges are (left to right) first row, Ingrid Schmitz, Candace Carpenter, and Ginny Arrington; Adventure 3 badges, Laura Lee Griffin and Amanda Ayers; Second row, Adventure 5 badges, Dawn Marie Peeples, Lindsey Burney, and Amanda Madison.

Queen with crown bearers are, first row, Misty Holloway and

Pleasant Ridge Church, Woodland, Chickasaw Association, honored its pastor, Barron Pilgrim, and music director, Lisa Reid, with a luncheon and love gift for pastor and staff appreciation day on Oct. 27. Pictured is the pastor's wife, Jean Pilgrim, and the music director's husband, Jimmy Reid.

Brandon Harrison; Jennifer Bain and Josh Bain; second row, Rachel Fly and James Douglas Pollan. Queen with Scepter and bearer Hannah Scarborough and Austin Gray.

(Not pictured) Acteen leaders are Delores Scarborough and Carolyn Billingsley. GA leaders are Sheila Ayers, Rosanne Easley, Alma Moorman, Mary Dawn Peeples, and Shirley Moore. Truman Scarborough is pastor.



Wynndale Church, Springridge Road, Terry, will host Charles and Mary Elizabeth Ray, former missionaries in Japan, Sunday, Dec. 1, at 7 p.m. for the beginning of World Missions emphasis. Charles Gentry is pastor.



"Acts, Too" is a drama ministry team sponsored by the Mississippi State Baptist Student Union. They perform a wide variety of skits for use in church services, fellowships, banquets, revivals, and retreats with special emphasis on youth ministries. Members of the drama team are: front row, left to right, Michael Bowers, New Orleans; Brad Benton, Ocean Springs; Leigh Henry, Vancleave; Carol Moore, Hixon, Tenn.; Charlie Harper, Tuscaloosa, Ala.; back row, Kim Ethridge, Hattiesburg; Chris Siggins, Tamarac, Fla.; Amy Ford, Amory; Andy Beachum, Tupelo; and Jenny Crigler, Columbus.

For the third year thousands of white lights will brighten the campus of William Carey College during the holiday season. A lighting ceremony will take place on Thursday, Dec. 5 at 5 p.m. on the porch of Wilkes Dining Hall. The occasion will feature the reading from scripture of the account of the nativity of Jesus and the singing of carols. The program will end with a candlelight procession to the home of President and Mrs. James Edwards, where a reception will be held.

East End Church, Columbus, will present "An Afternoon of Christmas Joy" with drama, songs, and music, Dec. 15, at 4 p.m.

Revival dates

First, Rose Hill: Dec. 1-4; Danny Lanier, Little Rock, evangelist; Christine Chatham, First, Rose Hill, music; Sunday, 11 a.m. and 1:30 p.m.; Mon.-Wed., 7 p.m.; Keith Bogan, pastor.

Jay Strack Crusade is scheduled

Southeast Mississippi Jay Strack Crusade will be held in the South Mississippi Music Hall, Highway 42, Petal, in Runnelstown, Dec. 1-2, at 7 p.m.

Correction

In the Nov. 21 issue of the Baptist Record, Ronnie Cottingham was incorrectly titled minister of music at Agricola Church, Lucedale. Cottingham is a member of Agricola, but is a full-time evangelist, not on staff at the congregation.

1877 — The Mississippi Baptist began publication with J. B. Gambrell as editor and M. T. Martin as business manager. The name of the paper was soon changed to the Baptist Record. It has been continuously published since its founding. The almost complete file of the paper at the library of the Mississippi Baptist Historical Commission in Clinton is the best source of information on the work of Baptists in Mississippi.

T. Scott Vaughn, son of Sid and Jo Vaughn of Durant, was recently ordained into the gospel ministry. He is the pastor of First Church, Abita Springs, La. His home church is First Church, Louisville. Vaughn and his wife, Lisa have one daughter, Polly.

Mrs. Lathon Bray, wife of the pastor of New Liberty Church, Burnsville, has completed 33 years of perfect attendance in Sunday School. Bray has pastored churches in Mississippi, Tennessee, and Kentucky for 38 years.

ELIZABETHTOWN, Ky. — Ernest Ennis may not have the longest tenure for Sunday School teaching among those whose names will be placed on the Sunday School teachers Wall of Fame, but his 73-year career will place him high on the list. Ennis, an 88-year-old member of Muldraugh Church in Muldraugh, Ky., retired from Sunday School teaching in October after 73 years. His name will be one of many included in the teachers Wall of Fame during the National Convocation on the Bible in Nashville on April 21-23. The convocation is sponsored by the Sunday School division of the Baptist Sunday School Board with support from other board components and other SBC agencies.

Thursday, November 28, 1991

BAPTIST RECORD PAGE 9

Agency Trustees elected

The Committee on Nominations presented its report to the recent meeting of the Mississippi Baptist Convention, and the convention voted to elect those whose names were presented. Those elected to new terms and those elected as new members filling unexpired terms are listed below.

CONVENTION BOARD MEMBERS

(*Indicates At Large Members)

Term Expires 1992
Adams, Randy Turner Natchez
Prentiss, Doyle Ferrell Booneville
Sharkey-Issaquena (Issa.),
Robert E. Mack Valley Park
Union (Jefferson), Charles Tyler Vicksburg

Term Expires 1993
Covington, Jimmy Baggett Collins
Hinds-Madison (Madison),
Chuck Hampton Flora
Mississippi (Wilkinson), Dan Howard Woodville
Neshoba, Curtis Guess Union

Term Expires 1994
Attala, Barry Corbett Kosciusko
Carroll, Leon Holly Vaiden
George, Lester Hatcher Lucedale
Greene, Michael Perry Leakesville
Grenada, Clarence Cooper, Jr. Grenada
Hinds-Madison, Frank H. Thomas, Jr. Jackson
Holmes, Jerry Bishop Durant
Jasper, David McKee Heidelberg
Jeff Davis, L. C. Anthony Newhebron
Jones, Wade Rogers Taylorsville
Lamar, Jimmy King Hattiesburg
Lamar, Bartis Harper Lumberton
Lauderdale, David L. Sellers Collinsville
Lauderdale, William B. Webb Meridian
Lawrence, Bobby Smith Monticello
Lebanon, W. A. Fordham Petal
Lebanon, Mrs. A. L. (Eleanor) Hattiesburg
Gerrard* Hattiesburg
Lee, Ken Anderson Saltillo
Leflore, Doyle Cummings Itta Bena
Lincoln, Robert Perry Brookhaven
Mississippi (Amite), Paul Pearson Osyka
Monroe, Hal Bates Amory
Montgomery, Frank Bishop Winona
North Delta (Quitman),
Harvey Sewell Crowder
North Delta (Tunica), Dennis Trull Tunica
Northwest (Tate),
Charles E. Cavanaugh Arkabutla
Northwest, P. J. Scott* Olive Branch
Panola, Rickey McKay Batesville
Pearl River, G. A. McCoy Carriere
Perry, Joe Strahan Beaumont
Scott, S. A. (Sonny) Adkins Forest
Washington, Earl Ezell Greenville
Winston, Kent H. Cochran Louisville

*Indicates beginning a new term.
**And bold indicates completing an unexpired term

BOARD OF MINISTERIAL EDUCATION

Term Expires 1992

James Ruffin* Meridian

Term Expires 1994

David Millican Meridian
Hal Buchanan Tupelo
Gary Fordham Petal

CHRISTIAN ACTION COMMISSION

Term Expires 1992

Jim Brannon* Meridian
Ken Traylor Gulfport

EDUCATION COMMISSION

Term Expires 1993

Bobby Douglas* Columbus

Term Expires 1994

David Briscoe Pelahatchie
John McCarty Brandon
Eddie Kinchen Terry

HISTORICAL COMMISSION

Term Expires 1994

Dan Wynn Natchez
Bobby Walton Benoit
Wayne Gullett Calhoun City

THE BAPTIST CHILDREN'S VILLAGE

Term Expires 1992

Talmadge Rayborn* Waveland

Term Expires 1994

James T. Hollingsworth Hollandale
Bill Duncan Booneville
James B. Huff, Sr. Taylorsville

BAPTIST FOUNDATION

Term Expires 1994

Kearney Travis Hattiesburg
Paul Breazeale Jackson
J. W. (Joe) Gary Belden

MISSISSIPPI BAPTIST MEDICAL CENTER

Term Expires 1994

J. W. Underwood Jackson
Woodrow Bailey Jackson
Ellis Moffitt Jackson

BAPTIST MEMORIAL

HEALTH CARE SYSTEM, INC.

Term Expires 1994

Peyton Self Marks
Tom Sumrall New Albany

BLUE MOUNTAIN COLLEGE

Term Expires 1994

Mrs. George (Dorothy) Ruff Tupelo
Dennis Smith Corinth
Mrs. Keith (Lourie) Allen Amory

MISSISSIPPI COLLEGE

Term Expires 1994

Eddie Hamilton Jackson
Leland Speed Jackson
Roy Noble Lee Forest

WILLIAM CAREY COLLEGE

Term Expires 1994

Bobby Perry Gulfport
Carl Touchstone Laurel

Names in the news

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Bill and Gerry Colston, missionaries to Korea, are on furlough. They will return to the field October 1992 (not February 1992 as previously stated). Address: 704 Ponderosa Dr., Starkville, MS 39759, phone (601) 323-4216.

Ben B. James Jr. of Hattiesburg is available for pulpit supply, interim, or pastorate. He is a student at New Orleans Seminary and his address is P. O. Box 256, 3939 Gentilly Blvd., New Orleans, La. 70126. His phone number is (504) 286-3475. James is a graduate of William Carey College. He was licensed Nov. 3 at First Church, Hattiesburg, with a special presentation by his pastor, Randall VonKanel.

D'Lo honors the Schillings

D'Lo Church, D'Lo, honored Glen and Juanita Schilling, director of missions and wife of Simpson Association, with a "DOM Appreciation Day" Sunday, Nov. 17. Special recognition was shared by individuals of the church.

The pastor, Robert Sones, in his message compared Schilling with Paul, "the first director of missions." A gift was presented to Mrs. Schilling by the Baptist Women and one was presented to Schilling from the Brotherhood. The church gave the couple an "old fashioned safe" for their home. Lunch was served in the church's new fellowship hall.

Convention adopts resolutions

The Mississippi Baptist Convention, in annual meeting at First Church, Jackson, adopted the following resolutions.

No. 1

RESOLUTION ON APPRECIATION

WHEREAS, the one hundred fifty-sixth annual session of the Mississippi Baptist Convention has again been beneficiary of the gracious hospitality of the First Baptist Church of Jackson; and

WHEREAS, we the messengers of this one hundred fifty-sixth annual session, have been blessed, guided, and challenged by the informative and inspirational program planned by the Committee on Order of Business, the institutions, and agencies of the Mississippi Baptist Convention, and the several officers and committees.

NOW, THEREFORE, BE IT RESOLVED that we express grateful appreciation to:

1. Dr. Frank Pollard, pastor, the members and staff of the First Baptist Church of Jackson;
2. The speakers, singers, and instrumentalists who led us in worship during the convention;
3. Dr. Eddie Hamilton, our convention president, who has led us in his second year as president with emphasis upon unity and oneness;
4. All the officers, members of all boards, trustees of all agencies and institutions, committee members, and volunteers who have served this convention faithfully as a labor of love.

No. 2

RESOLUTION OPPOSING GAMBLING

WHEREAS, efforts are again being made to legalize various forms of gambling, including a state operated lottery, as means of raising public revenues in the state of Mississippi; and

WHEREAS, the proponents of gambling choose to ignore the experience of other states that allow gambling, namely the new revenues created by such forms of gambling are more than offset by the costs of additional police and welfare costs that gambling creates; and

WHEREAS, gambling exploits the poor, increases crime, and encourages the corruption of public officials; and

WHEREAS, through all forms of gambling our government would be in a calculated and concerted effort to exploit human weakness; and

WHEREAS, legalized gambling would put all of us as citizens in a position of being legally involved in something that has historically been rejected as unacceptable for state involvement; and

WHEREAS, gambling harms not only the gambler himself but also innocent members of his family and society as well;

THEREFORE BE IT RESOLVED, that we encourage churches of the Mississippi Baptist Convention to vigorously oppose a state lottery, parimutuel gambling, casino gambling, bingo, and all other forms of gambling in our state on the grounds that gambling is a danger to the moral and economic fiber of our state and is not in the best interests of the citizens of the state of Mississippi; and

BE IT FURTHER RESOLVED, that we encourage our churches to utilize their educational organizations to aggressively educate our people to the dangers and evils of gambling; and

BE IT FURTHER RESOLVED, that we urge all Mississippi Baptists to make known to their legislators their vigorous opposition regarding any attempts by the state to utilize any form of gambling as a means of raising state revenues; and

BE IT ALSO RESOLVED, that we as Mississippi Baptists covenant to seek and encourage creative and innovative ways to raise legitimate revenue for the purpose of developing an effective funding system for our beloved state; and

BE IT FINALLY RESOLVED, that we express our appreciation and support of those leaders in government who oppose the legalization of gambling and make every effort to serve the people through good government.

No. 3

RESOLUTION ON RESTORING OUR RELIGIOUS LIBERTY

WHEREAS, we believe that God alone is Lord of the conscience, and therefore we affirm the First Amendment to the Constitution of the United States, adopted 200 years ago this year, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and

WHEREAS, the free exercise clause of the First Amendment has traditionally been interpreted by the Supreme Court to require government to demonstrate a compelling state interest before it is permitted to burden our religious freedom, and

WHEREAS, in Oregon Employment Division vs. Smith (1990), the Supreme Court eliminated this requirement, calling it a "luxury" that we can no longer afford; and

WHEREAS, since the Smith decision a number of lower-court decisions have relied on Smith, of which most have gone against religious groups, thus opening the door to government regulations of our churches and intrusion into the free exercise of our faith; and

WHEREAS, the Religious Freedom Restoration Act (H.R. 2797) has been introduced into Congress, seeking to restore the compelling interest test, and has been endorsed by a variety of religious organizations, including the Christian Life Commission of the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs.

THEREFORE BE IT RESOLVED, that the Mississippi Baptist Convention calls upon our U.S. Representatives and Senators to support the Religious Freedom Restoration Act, and urges Mississippi Baptists and other persons concerned about religious liberty to write their Congressman in support of H.R. 2797.

NO ACTION was taken by the Resolutions' Committee on additional resolutions presented to the annual meeting of the Mississippi Baptist Convention.



Clarke hosts alumni breakfast

Approximately 100 alumni of Clarke College gathered for a fellowship breakfast at First Church, Jackson, during Mississippi Baptist Convention Nov. 13. Mrs. Marian Thornton, alumni director at CC, in cooperation with alumni officers Glenn Shows and Walter Ballard, explained to alumni future plans for their involvement in filling needs at Clarke. Lewis Nobles, president of Mississippi College and Clarke, addressed the alumni present explaining status of Clarke College with Southern Association of Colleges and Schools and legal procedures now in process.

Convention elects committees

The 1991-92 Committee on Committees presented the following names during the recent meeting of the Mississippi Baptist Convention, and they were elected by the messengers.

Tellers Committee:
Reese Kyzar, chairman, Rolling Fork
James R. Walker, Pheba
Danny Bryant, Weir
Charles Nestor, Bruce
Burn Page, Wiggins
Bob Cossey, Glen
Sonny Kelly, Derma
Glenn Davis, Sumrall
Dan Watts, Jackson
Don Dobson, Collins

Credentials Committee:
Earl Surber, chairman, Magee
Earl Ezell, Greenville
Howard Smith, Vicksburg
Cliff Shipp, Jackson
John E. Snell, Utica

Committee on Nominations:
Gordon Sansing, chairman, Vicksburg
Gerald P. Buckley, Petal
Charles Nestor, Bruce
Hannon Miller, Greenville
Mrs. Bill (Carroll) Waller, Jackson

Order of Business Committee:
Roy Myers, Lucedale
Mrs. Thomas (Ann) Colbert, Forest
Bill Bacon, Clinton
Mrs. Frank (Sandra) Gunn, Biloxi

Jimmy Porter, McComb
Mickey Dalrymple, Columbus

Baptist Record Advisory Committee:
Randy Turner, Natchez
Mrs. Tony (Susan) Kinton, Carthage
Tommy Tutor, Clarksdale
Randy VonKanel, Hattiesburg
Mrs. Jerry A. (Deborah) Brunt, Corinth
Owen F. Lusk, Jackson

Constitution And Bylaws Committee:
Alan Perry, Jackson
Johnny Walker, Winona
Anthony Kay, Calhoun City
Phil S. Walker, Madison
Jackie Cooke, Ruleville
Mrs. Harry (Peggy) Huey, Hattiesburg

Resolutions Committee:
Oliver Ladnier, Magee
Don Bozeman, Jackson
Mrs. Terry (Diane) White, Meridian
Clifton Porter, Rolling Fork
Mrs. Roger (Gail) Wicker, Tupelo
Emmett Wade, Hernando
Nathan Barber, Bay St. Louis

Time, Place, And Preacher Committee:
Clyde Little, chairman, Bay Springs
Hal Bates, Amory
Billy Williams, Gautier
Wilbur Webb, Moorhead
Jimmy Russell, Ecru

GRASS-ROOTS

From page 3

ly has requested a reconsideration of the Ruschlikon decision," said FMB President Keith Parks.

Parks and other FMB officials have been reluctant to talk about the grass-roots reaction for fear of alienating trustees, who many observers now expect to reverse their 35-28 defunding vote when they meet Dec. 9-11.

With the Dec. 5-6 meeting approaching and the rhetoric continuing to fly, FMB Chairman Hancock outlined his objective: "I'm still committed to try to bring about a resolution between European Baptists and our trustees that will enable us to accomplish the one thing we do agree on — that there needs to be theological education in Europe. Then we need to work at when and where and how that's going to take place.

"It is a very volatile matter," he added. "My objective and goal is to bring some semblance of balance and reconciliation to the situation. I believe that can be done, but that all depends on what posture the Europeans and staff choose to take when they come into the meeting on Dec. 5."

Article written by Henderson, and includes information from Greg Warner.

1909 — There were five chapters of Royal Ambassadors reported at the annual WMU Convention.



Norman Rodgers, employee of Mississippi Baptist Convention Board for 29 years, stands in front of the exhibit for Discipleship Training Department. "Train To Disciple All" is the theme.

MORE CONVENTIONS

MEMPHIS, Tenn. (BP) — Meeting at Broadmoor Church in Memphis, Nov. 19-20, 1,530 messengers to the TENNESSEE BAPTIST CONVENTION'S 117th annual meeting voted in favor of an amended budget, approved a new relationship with Nashville's Baptist Hospital, and elected Hixson pastor Ron Phillips as president.

The budget recommended by the executive board included a plan to equalize funding for Carson-Newman College, Belmont University, and Union University. Carson-Newman would have been held at the present level of \$1.7 million and the other two would have been increased to that amount by using 2.9% of the current SBC portion of Cooperative Program gifts.

An amendment increased the basic CP budget goal from \$27,333,817 to \$28,290,960, a 5.57% increase over the 1990-91 budget. Under this amendment CP receipts would be distributed 62.5% through the TBC and 37.5% through the SBC, the same division as last year's budget. All three colleges will receive \$1,755,355.

BIRMINGHAM, Ala. (BP) — Messengers to the ALABAMA BAPTIST CONVENTION approved partnerships with the Hawaii and Korea Baptist conventions, a \$40 million budget, and re-elected officers during their Nov. 19-20 meeting at Samford University in Birmingham.

Alabama's 1991-92 budget includes a base Cooperative Program budget of \$28.5 million, a 4.2% increase over last year.

Of that, 42.3% will go to SBC causes and 57.1% to state missions causes, the same percentages as during 1990-91. Messengers also approved a special "challenge" Cooperative Program budget of \$29.5 million and goals of \$10,575,000 for special missions offerings.

Rick Lance, pastor of First Church of Tuscaloosa, was re-elected as president, as were all other officers. They are Dewey Corder, pastor of First Church of Trussville, first vice-president; and Fred Lackey, pastor of First Church of Athens, second vice-president. All were unopposed.

OAKLAND, Calif. (BP) — Messengers to the 51st annual meeting of the CALIFORNIA SOUTHERN BAPTIST CONVENTION elected a new president, approved a \$13.9 million basic 1992 budget, wrestled with how to define "Cooperative Program," and continued work to strengthen relationships between the state convention and its college and foundation.

Scott Williamson, pastor of First Southern Baptist Church of Salinas, was elected president, collecting 283 of 530 votes cast during the opening session.

Of the money given by California churches through the Cooperative Program, 28.85%, the same as last year, will be sent to the Southern Baptist Convention executive committee which distributes it among various mission causes. In 1992, that amount will be \$1,950,837.



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Show respect in loving kindness to others

By Don Dobson

Deuteronomy 24:6, 10-15, 17-19

Several years ago, when I first came to Collins, I heard one of our members refer to the B.Y.K.O.T.A. Class.



Dobson

In response to my puzzled expression, she said, "You know, the Be Ye Kind To One Another Class." I believe all churches could benefit by having several B.Y.K.O.T.A. classes, B.Y.K.O.T.A. deacons, B.Y.K.O.T.A. members, B.Y.K.O.T.A. preachers.

Jesus himself admonished his followers to treat those around them kindly. And as we treat others kindly, we discover that being just is a part of being kind.

Today, the lesson focuses on ways to help us show kindness and justice in our treatment of others. We need to understand that our God is a kind and just God, and because of this, we are

LIFE AND WORK

to respond to others accordingly. We also need to understand clearly, that treating others kindly and with justice is a way of responding to what God has done for us. It is not a means of earning favor with God in order to achieve special blessings.

We notice today in Deuteronomy that Moses set forth certain principles that were to be used by Israel as guidelines in the treatment of others.

I. Basic needs are important (v. 6).

A mill or millstone was considered a vital part of life. It was necessary to sustain life. Just as the Israelites and others needed their daily bread, so do those around us. By seeing that basic needs such as food, clothing, and shelter are given to those in need, we are participating in kind and just treatment of those less fortunate. To be sure, the right to hear the good news is a basic need of all. As Christians, let's not deprive the world of kind and just treatment

by refusing to witness, by refusing to care, or by refusing to support Cooperative Program giving. As we go and as we give, we show we care.

II. Show some respect (vv. 10-13).

I remember going with my father to my uncle's house many years ago. The reason that this is such a vivid memory is that it was also a "teachable moment" in my life. I referred to my uncle as Fred. I should have said, boy should I have said, Uncle Fred. My dad did not know what a "teachable moment" was. He did know that his son should show some respect. He thought, I learned. It is amazing what the "board of education" can do when applied with a good end in view.

Moses said that common courtesy, showing respect for the dignity of others, and respecting their privacy are acts of kindness. It has been said that a man's home is his castle. We can do better than that. A man's (or woman's) dignity is their all. We are not to violate the privacy, the home, the property, or the dignity of any person. Even if they rightly owe us, we are to

be kind and just in our treatment.

III. Help the helpless (vv. 17-18).

During the time of Moses, the orphan, the widow, and the foreigner, were most often taken advantage of by others. Because of this, certain provisions were set forth for their care.

Today we have our own group of helpers, individuals. The words of Deuteronomy apply today just as in the time of its writing. To knowingly take advantage of a person is the grossest sense of abuse. Children have the right to be loved, not hurt. Wives have the privilege to be cherished, not abused. All have the need to be treated kindly.

IV. Pass it on to the poor (v. 19).

The kind and just treatment of the poor was a concern of God. It still is. When a field was harvested and grain was left, it belonged to the poor. As you and I reap our blessings, remember in action the poor.

President Bush has said that we are to be a kinder and gentler nation. May it begin with us. May it begin with you. May it begin now.

Dobson is pastor, Collins Church, Collins.

The children of Israel sing a song of deliverance

By Kiely D. Young

Exodus 15

There are occasions in every Christian's life in which he so deeply appreciates the goodness of God he cannot help but sing out praises to God. Our music ability may be limited, but our praises to God cannot be contained. Such is the case with Moses and the children of Israel after their deliverance from the Egyptians and the crossing of the Red Sea.



Young

Their situation had seemed impossible. Pharaoh's army was rapidly approaching and there stood the Red Sea. What would they do? God told Moses to lift his staff and stretch it over the sea and it would be divided to allow safe passage and deliverance. Moses did and God did. Awesome power. It is easy to understand how Moses and the Israelites could not hold back.

Exalting praise — Exodus 15:1-5

"Then sang Moses and the children of Israel

UNIFORM

this song unto the Lord . . . I will sing unto the Lord, for he hath triumphed gloriously" (Ex. 15:1). Music has always been a joyful expression of praise for God's people. God always delights in the praises of his people.

God is praised for his victory over the Egyptians. This is victory over bondage, oppression, and the threat of death. Therefore God is recognized as the source of strength, the provider of salvation from the enemy. Just as the Egyptian officers had placed a heavy burden on the Israelites when they had asked permission to go and worship God, now they had received the burden as their chariots bogged in the depths like stone (v. 5). For such victory Moses and the Israelites sang, "This is my God, and I will praise his name" (v. 2).

We are encouraged as believers to respond in like fashion to God's blessings delivered unto us. Let us quickly respond, "To God be the glory, great things he hath done."

For power exhibited — Exodus 15:6-12

Moses recounts the magnificent display of God's awesome power in the total annihilation of Pharaoh's army. "Thy right hand, O Lord, majestic in power . . . shatters the enemy . . . thou dost overthrow those who rise up against you . . . thy burning anger . . . consumes them . . . at the blast of thy nostril . . . the waters stood up . . . and covered the enemy, they sank like lead" (vv. 6-10).

God clearly intended to deliver his people from Egypt. In the process, the pattern of deliverance would be so convincing as to leave no other explanation than divine intervention. God was just beginning to show his mighty works to Israel. Moses wanted the Israelites to know there was none to compare with the Lord God. "Who is like thee among the gods, O Lord . . . glorious in holiness, fearful in praises, doing wonders?" (v. 11).

God is reminding his people that he is able to deliver. God still reminds us he is able to deliver thee. God is all powerful. There is still none to compare. We need to put more emphasis on the word AWESOME. God's power is beyond comparison. Let us sing in praise and adoration, "How Great Thou Art."

And peace inhabited — Exodus 15:13-17

There is little doubt that God had more for his people than deliverance from the Egyptians. His ultimate goal was the peace of the promised land in Canaan. He intended to be their God and Israel to be his people. He wanted them to dwell in peace in the land of Canaan.

Moses understood both the redemption of Israel, provided by God, and holy inhabitation of God, desired by God. Even though some of the Israelites, in their stubbornness, would never experience God's total peace, Moses was describing in song what that peace would be like. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established" (v. 17).

As we look around, it would be easy to be afraid of a world oppressed by our enemies. But, God tells us he will keep in perfect peace those who keep their minds fixed on him. This is a truth we need not only for living, but also to be shared daily. The chorus says it well: "I've got peace like a river in my soul."

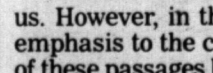
Young is pastor, First, Greenville.

Paul instructs on spiritual gifts, unity, diversity

By Randy W. Turner

1 Corinthians 12

One of the marks of an individual's maturity is a growing understanding of and appreciation for who he is. There is a parallel in the spiritual life. As we mature in Christ we gain a better understanding of the church which is Christ's body. Of course, the image of the body is not the only one Paul used in discussing the church, and we must be careful not to press it too far. The church is also a family, an army, a temple, and even a bride and each image has important lessons to teach



Turner

us. However, in three of his letters Paul gave emphasis to the church as a body and in each of these passages he brought out the same three important truths: unity, diversity, and maturity.

Chapter 12 of 1 Corinthians deals with unity and diversity. Chapter 13, next week's lesson, moves to the aspect of maturity. It is impossible to discuss the body without discussing the ministry of the Holy Spirit. In the Corinthian church, unfortunately, the members were grieving the Holy Spirit by the carnal ways in which they were using spiritual gifts. They were

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like children with toys instead of adults with valuable tools.

I. Unity: The Gift of the Spirit (1 Cor. 12:1-13). Since there was division in the Corinthian church, Paul began with an emphasis on the oneness of the church. He pointed out four wonderful bonds of spiritual unity.

We confess the same Lord (12:1-3). It is only through the Spirit that a person can honestly say, "Jesus is Lord." If Jesus Christ truly is Lord of our lives, then there should be unity in the church. Division and dissension among God's people only weaken their unity testimony to a lost world (John 17:20-21).

We depend on the same God (12:4-6). There is a trinitarian emphasis here: "The same Spirit . . . the same Lord . . . the same God." Individually we may have different gifts but "it is God which works in us both to will and do his good pleasure" (Phil. 2:13). The source of the gift is God.

We minister to the same body (12:7-11). The gifts are given for the good of the whole church. They are not for individual enjoyment but for corporate employment. When we accept our gifts with humility, then we use them to promote harmony and this helps the whole church.

We have experienced the same baptism (12:12-13). It is unfortunate that the term "baptism of the Spirit" has been divorced from its original New Testament meaning. God has spoken to us in Spirit-given words which we must not confuse. The baptism of the Spirit occurs at conversion when the Spirit enters the believing sinner and gives him new life and makes his body the temple of God. All believers have experienced this once for all baptism (12:13). Nowhere does the Scripture command us to seek this baptism because we have already experienced it and it need not be repeated.

II. Diversity: The Gifts of the Spirit (1 Cor. 12:14-31). Unity without diversity would produce uniformity and uniformity tends to produce death. Life is a balance between unity and diversity. One very wise man has said, "In essentials, unity; in non-essentials, diversity; in all things, love." In Chapter 13, we will see how it is maturity that balances unity and diversity.

The tension in the body between individual members and the total organism can only be solved by maturity. Using the human body as his illustration, Paul explains three important facts about diversity of the body of Christ. Why are there different members?

The body needs different functions if it is to

live and grow and serve (12:14-20). No member should compare or contrast himself with any other member because each one is different and each one is important. I suppose one could learn to walk on his hands but it is certainly much easier to use feet. One could learn to type with his feet but it is certainly easier to use his hands. The ear cannot see and the eye cannot hear, yet each organ has an important function.

The members promote unity as they discover their dependence on one another (12:21-26). Diversity in the body is an evidence of the wisdom of God. Each member needs the other members and no member can afford to become independent. When a part of the human body becomes independent, you have a serious problem.

Diversity of members fulfills the will of God in the body (12:27-31). The church at Corinth was an especially gifted assembly. However, God gives to each congregation just the gifts it needs when they are needed. Each gift is important, though Paul does seem to have a priority list indicating that some have more significance than others. The thing we must all remember is that we all have gifts. The need is to "stir up the gift that is within us" (2 Tim. 1:6).

Turner is pastor, Parkway Church, Natchez.

"Our Army PCS orders have been cut in heaven"

By Anne W. McWilliams

Her house in Vicksburg is a little Europe — lace curtains, a clock from the Black Forest, bicycles in the carport, a collection of teapots, a lot of Delft blues, even a piece of the Berlin Wall . . . Her husband, Gary, is an officer with the Engineers Command, U.S. Army. Her daughter, Susan, is a kindergartener at Woodlawn Church.

While the Buies lived in Germany, Debbie was editor of *Highlights*, newsletter of the European Baptist Convention (English-speaking). Then in August of this year, Gary's orders sent the family to Mississippi.

The two most exciting moments of her four years in Europe, Debbie said, were the fall of the Berlin Wall and the war in the Middle East. "As wife of a husband who sought to keep Communism from coming over the Wall, I was relieved when it fell. As a Christian, I was most phenomenally excited over the changes it would bring about and the new opportunities for witnessing. I wanted to head east immediately and begin!" Some in Baptist churches along the border did head east, with scriptures in various languages and translations.

She added, "East German Baptist churches had been there all through the years. Even during hard times, some still clung to the churches, and remained faithful. Now their leaders are growing older. Young people want to move to the west, and I am afraid they will become disheartened over the economic situation and won't look to the church."

Later, during the war in the Persian Gulf, thousands of soldiers left Europe for the Middle East; sometimes half the men in the church would be gone. "New Bible studies were begun in

homes," Debbie said, "and many servicemen's wives who had no previous connection with the church attended Bible studies and found counseling available to them."

"A tragic and frightening time became a great time for witnessing. During the military alert, gate guards stood in the cold and rain on 12-hour shifts. Women from the churches would take them cookies and hot coffee." One pastor's wife in Italy began a chicken soup ministry for them. Guards would ask, "Why are you doing this?" The reply: "We are Christians."

How did she become editor of *Highlights*? All through her life, writing jobs have come her way. "God just put them in my path," she said. When she was growing up in Birmingham, Ala., she thought she wanted to be a speech pathologist; writing was "for fun."

Her first writing job was with Woman's Missionary Union, SBC as editorial assistant. She took that while studying journalism. "This job changed my whole outlook on world missions. And it gave me a career before I even received a degree."

After she married Gary Buie, and they moved to Montgomery, she became a community relations writer for the Baptist Medical Center. When his order took them to Washington, D.C., she began work for the Baptist World Alliance, with the late Gerhard Claas of Germany, BWA general secretary, and for John Wilkes, former Southern Baptist missionary and director of European Baptist Press Service. From them, she took her first lessons in German. Though she didn't know she was enroute to



Debbie Baird Buie has framed a chunk of the Berlin Wall for display in her living room in Vicksburg.

Germany, God did. The next assignment sent the Buies not to Alaska as they had supposed, but to Karlsruhe, Germany.

Susan was born on Sept. 9, 1986, the last day of her mother's employment with the Baptist World Alliance. Parents of Debbie's military "best friend" owned a hotel at Karlsruhe; she accepted an invitation to live with them while looking for an apartment. "I was so depressed at first. It rained 56 days straight!" The she met John Merritt, general secretary of the European Baptist Convention, and he asked her to do some freelance writing.

Then at Interlaken, Switzerland, in 1989, at the European Baptist Convention's Summer Assembly, Merritt asked her to edit *Highlights*.

As editor, she got to know quite a few European Baptists, though of course living in Germany, she knew German Baptists best. "I have a lot of faith in them," she said. Since the fall of the Berlin Wall, many military bases in Europe have closed. Will this mean also the closing of English-speaking churches that were made up largely of military families? Debbie said, "No. I think it will be even more exciting with the military drawdown than it would have without it. Instead

of stagnation, this will leave room for growth and encourage a greater fulfillment of the Great Commission. I think the churches will not close but will reach out into the community to meet other needs."

English has become an international language. These churches in Germany with many military families also have included other members — from South African, and other English-speaking backgrounds.

"The European Baptist Convention has been invited to start a church in Romania," Debbie said, "and to begin a partnership with Polish Baptists."

"Also there is a need for the English-speaking in Europe to reach out and start other language ministries, such as with the Spanish-speaking in Germany. Some churches have their services translated into German, Hungarian, and/or other languages. This is a starting point for reaching out to other language groups."

In *Highlights*, shortly before she moved to Mississippi, Debbie wrote, "Is it because I ask God's leading with my calling that my husband gets the assignments he does? Or is it because I want to serve God wherever the Army sends us that I am able to find some way to do what he called me to do?"

"If we ask him and allow him to be in it, God can be in every move we make in the military. When we seek his will, we are in his abundant mercy, not at the mercy of the Department of Defense."

"I have no doubt that while the Army wants my husband in Vicksburg, God wants our family there as well. I can't wait to find out what he has prepared for us! I can't wait to find out what he wants me to do!"

Five million hear broadcasts of Graham's Buenos Aires Crusade

BUENOS AIRES, Argentina — Nov. 18 — "Overwhelming" was the word Billy Graham used to describe the reports coming in from all over Latin America for the Mission World extension of his Buenos Aires Crusade by satellite, television, and video to 20 countries across six time zones, Nov. 14-17.

More than five million people attended each of four broadcasts at 850 satellite locations — most filled with overflow crowds beyond expectations of local church leaders.

Venues ranged from large stadium crowds to smaller jungle locations where Quichua Indians traveled 20 hours in one day by foot and bus to attend the crusade.

In Nicaragua and several other countries where heavy rain was reported, large throngs of people still attended the meetings. Nicaraguan church leaders said that 8,000 people attended the satellite crusade in Esteli, with more than 500 individuals responding to the invitation to make a commitment to Jesus Christ. They added that the number of people in the stadium exceeded the total population of the village, as many people had traveled in from outlying areas.

The San Miguel, El Salvador, crusade was called "a healing ointment" for a community where 90,000 people had died in the last 11 years of guerrilla warfare. Pastors involved in the crusade said that normally people are fearful to venture out into the streets after dark, but since the crusade, streets have been filled with people walking to the meetings and no gunfire has been heard in the city.

In Guatemala attendance at one of the meetings tripled after the first night, and there were not enough counselors or ushers to handle the crowds and the response to the invitation.

Buenos Aires Meeting

There was a similar spirit of anticipation and enthusiasm at the 76,700-seat River Plate Stadium in Buenos Aires, site of the 1978 World Soccer Cup finals, where these broadcasts originated as crowds averaging 62,000 per night overflowed the stadium on the final two meetings. Of these, an average of nearly 4,000 came forward at Graham's invitation to make a commitment to Christ.

In addition to spiritual rebirth, there was a physical birth at the stadium as well. A woman who went forward to make a commitment to Christ suddenly went into labor in front of the platform. An ambulance with lights flashing transported her through the sea of inquirers. A short time later, the baby was born in the vehicle under the goalposts — a new life for the child while his mother experienced new life in Christ.

Mission World Latin America

Mission World Latin America is the third phase of an international outreach which has already covered Asia and Africa. The five million in-

dividuals attending the satellite venues makes this the largest event Mr. Graham has ever held in his 50 years of preaching and the largest outreach in the history of the church in Latin America.

According to Bob Williams, director of Mission World, this was especially important due to the young demographics of the Latin American population, 50% of whom are under 14 years of age. In addition to this targeted programming, the video format on a large screen provided an intimacy to Graham's message for the audience which in previous crusades has resulted in a higher response than at the live meetings.

"Effective evangelism isn't events, it's people reaching people; it's not arrangements and publicity, it's spiritual preparation long before anyone hears the message," said Williams.

"More encouraging than the numbers and statistics is the emphasis on training which the pastors here have provided across Latin America — more than we have seen on any other continent," he continued. "This is real evangelism, not just event-orientation."

The programs were interpreted into six languages including Spanish, Portuguese and four Indian dialects. Thirty-three musical inserts were pre-produced involving upbeat Gospel music from top Latin American Christian talent. Additionally, 15 testimonies from leading sports figures and personalities were inserted into the programs to further adapt this outreach to the specific cultures of each country.

Rwandan Baptists team with Denmark, deliver aid

By Craig Bird

KIGALI, Rwanda (BP) — African financial aid is helping European Christians start a church in Denmark — and giving a new twist to an old saying.

"When a rabbit is old it is nursed by those it nursed when it was young," says an oft-quoted proverb in the tiny, landlocked African country of Rwanda. It typically refers to grown children taking care of aging parents.

But these days, reports Southern Baptist missionary Larry Randolph, the phrase is appropriate to an unlikely pairing of Baptists in Rwanda and Denmark.

Last July Eleazar Ziherambere visited Denmark as executive director of the Baptist Union of Rwanda. (Danish missionaries began Baptist work in Rwanda in 1928. The union invited Southern Baptists to join them in 1977.)

While there he learned that Esbjerg, Denmark's fifth-largest city, had been targeted as the priority location for a new Baptist church. He also discovered the effort had financial problems.

So he returned to Rwanda with a challenge for the annual convention of the Baptist union: help the Danes do in Esbjerg what they have been doing in Rwanda for more than 60 years.

Delegates voted to support the project with prayer and contributions. A special offering was taken in Rwandan Baptist churches in September and another will be collected next March. Ziherambere has written to all union churches, encouraging the members to give money or crops and livestock to be sold and added to the cash donations sent to Denmark.

"Can Baptists in a small, war-plagued, poor African nation help Baptists in a rich European nation finance a church-planting effort in Europe?" Randolph asked.

"Why not? The challenge is helping Rwandan Baptists recognize they have a part to play in world missions support."

"Besides, it's the 'rabbitly' thing to do!"

Bird writes for FMB.

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